# ENOCH'S *WALK* AND CHANGE,

Opened in a

# SERMON

At *Lawrence-Jury* in LONDON,
*Febr.* 7th. 1655.

AT THE

# FUNERAL

Of the REVEREND
Mr. *RICHARD VINES*,

Miniſter of the GOSPEL there;
With a ſhort Account of his *LIFE* and *DEATH*;
With ſome Elegies, &c. on his death.

By THO. JACOMBE, Miniſter of *Martins-Ludgate* in the City of *London*.

The Third Edition.

ZECH. 1. 5. *Your fathers, where are they? and the Prophets do they live for ever?*

*LONDON*,
Printed by *Sarah Griffin*, for *Abel Roper* at the Sun againſt *Dunſtans* Church in *Fleetſtreet*. *Anno Dom.* 1657

# BIOGRAPHICAL SKETCH

AND

# CHANGE

OF

## SENTIMENT,

AT THE

## FUNERAL

OF

## MR. GEORGE WATKINS,

Minister of the Gospel at Ware;

By Thos. Jacomb, Minister of Mutton.

## To the Inhabitants of Lawrence-Jury, in the CITY of London.

*Honoured, and Beloved in our Lord Jesus,*

HOw many of our *Starres* in this City have of late *fallen*, or rather *ascended* into a higher *Orb*, I need not tell you. What is your duty under this *threatning* Providence, you also know; and it will be well if you *do* it as well as you *know* it. These *Eclypses* of glorious *lights* have been as frequent & as sad with you, as any; and I fear, whatever the *over-daring Astrologers* of our times do say from their Eclypses, to amaze & terrifie us,) these do portend something in away of *judgement*. 'Tis not long since the *violent axe* bereaved you of one; a *milder blow* from God Himself hath now taken away another, the Reverend Mr. *Richard Vines*, an able and godly Minister; a man of singular worth; none but himself *would deny* it, none but himself *could expresse* it.

I here present you with the *Sermon*, which not many weeks ago I preach'd at his *Funeral*. He was your *Pastor*, called and presented by your selves: whilest he liv'd, he received much love and encouragement from many of you; since God took him, your *bounty* and *charity* hath been highly expressed to his sad and mournful widow, for which I hope the Lord will abundantly requite you: whilest I weighed these things with my self, I could not but make use of your *Parochial body* in this Dedication. But (alas!) in so poor and worth-

lesse a Present, why do I so much trouble you or my self about it?

Give me leave to tell you, I was very unwilling to engage in this work; for though I looked upon it as very honourable, yet I judged my self every way unfit for it. Importunity prevailed with me, and meerly that; And now 'tis done, let me assure you, many would have done it with *more ability*, none with *more affection* to him who was your precious Minister, my loving Country-man, and worthy friend.

I was forc'd into the *Pulpit* then, and now unto *Presse*, though I c[illegible]esse more willingly, and with lesse reluctancy; for though love to the *person* of the deceased could *hardly* make me *preach*, yet that being done, love to his *name* and *memory* did more easily encline me to *print*. I look for many censures, but I must shadow my self under the name of Mr. *Vines*. Well, such as the Sermon is, you have it; and this *Epistle* doth not come to beg your *Protection*, (Alas, 'tis below envy, who will meddle with so harmlesse and inconsiderable a thing) but your Acceptation, (and I hope your *candour*) will run parallel with Gods *mercy*, which accepts of *goats hair*, when no *silver* or *gold* can be brought.

For the matter here handled, 'tis *weighty* and *very necessary*. *Mercy* and *Duty* are the two *poles*, upon which all Religion turns; you have them both here set before you. Here's *your duty* in a *holy life*, here's *Gods mercy* in a *happy death*. If I be not mistaken, it may be a word in *season* to you. God hath endowed many of you with great parts and understanding; take heed of being *headstrong* or *top-heavy*. Oh, walk humbly! God hath blessed you with great estates,

you have *pounds* to others *pence*, bless God for it, but yet be above all these things, *Walk* with *God*, and be *Heavenly-minded*! your *thousands* will be but *ciphers* when you come to *die*; your *chests* will not take away the *fears* of a *coffin*. Oh, do not lose *Christ* and the Power of Religion in the croud of worldly imploiments. You are a people that make Profession of the waies of God; look to sincerity. This is well; but see that *Jacobs* voice and *Jacobs* hands go together. Let the great *fervour* of your spirits, appear in the interest of Religion, and in the concernments of Gods glory. I might run over many things which are here handled, which as I conceive, do hit you very right; (for indeed this discourse was not so much *calculated* for the *meridian* of the *dead*, as of the *living*) *Read* and *ponder*, and *the Lord give you a right understanding in all things*.

I have taken the boldnesse in the closure of my Sermon, to suggest a word or two to you by way of advice, which the sad occasion leads me to. Again and again, I would put you upon this, to look back upon the *precious Labours* of your *removed* and *dead Ministers*, and *live* up to them. The *Sower* is gone, but yet the *seed* may *grow up*. This your last deceased Minister was very averse to printing, and we are very sorry for it; what good might the Church of God have reaped, had he made publick his excellent notions by *printing*, (which is ἐγγυράφως τὸν λόγον κηρύττειν) yet we are not under despair as to this, but that by the help of his *faithful* and *learned* * *friend*, (once your Pastor too) some of his Papers may see the light. But whether we have this mercy or not, you that were his *Auditours* and *Parishioners*, do you live so *holily*, so *spiritually*, so *firmly established* in the

*Clem. Alexand. Strom. l. 1.*

* Mr. *A. Burgesse.*

truth, and especially in the *Doctrine of Justification*, (which he has almost perpetually clearing up to you) that we may see his *Sermons* printed in your Lives. That's a blessed thing, when *Ministers* die, and their *Sermons* live, and are made *publick* in the carriage of them that heard them.

I thought to have inserted something here, concerning the *suddenness* of his death, upon which may be, some are too forward to pass strange Interpretations. And this I thought the rather to do, because I understand, in his own Pulpit one lately gave this as his observation, that since *extempore* prayer, he had observed there was more *extemporie* death, than ever there was before. But upon second thoughts I blotted out all this as very unnecessary. I shall only advertise you of one thing in order to the Sermon, and I have done. When I preach'd I resolv'd I would not be tedious, and therefore omitted many things. Here I have taken the liberty to insert them, as being very necessary to the subject in hand. And yet here too I have put them in with much brevity, without any great enlargement, lest the work should swell to too great a bulk, and so come to you rather as a Tractate than a Sermon, or rather, lest it should be doubly burdensome, by its prolixity and weakness too.

Ne duplo te oneret minùs suavis oratio, si & longa fuerit. *Bern. de consid. l. 1.*

I commit you to God, and to the Word of his grace, praying that your Ministers here may see your faces, with joy and that you may see their faces with joy at the day of judgment. I am

*Your Friend and Servant in Christ,*

*March* 12. 1655.

THO. JACOMBE.

TO THE

# Reader.

ALthough of late years, this City hath been more freed than formerly, from the frights of fears, the noisome pestilence, and outward scarfires, yet the troubles of reall Saints have been much increased, through the inundation of errours, heresies and blasphemies, too much indulged. And this hath been no small addition to our grief, that many faithfull, fruitfull, Orthodox Ministers, eminent both for Learning and Piety, have by death been removed from us, now in the time when we most needed their counsel, preaching and prayers, for our present healing, and the prevention of our future feared dangers.

Oh! how sad a sight is it, to behold our Pilots, our Steersmen lying dead upon the deck, when the winds rise, the seas swell, the clouds blacken, and the Heavens lowre, presaging approaching stormes! How awakening a Providence is this, to have our quarters beaten up, and at the same time to see our Captains and Standard-bearers laid lifeless in the dust! We can not without sorrow remember the death of many of our Worthies, whose signal characters of deserved commendation have already been made publick for the use of succeeding Ages. * And this our late blow received in the removal of famous Mr. *Vines*, doth cause our former wounds to bleed afresh.

* Dr. *Gouge*. Mr. *Gataker*. Mr. *Whitaker*. Mr. *Robinson*, &c.

This Sermon preached at his Funeral, will give an account of his great worth. Therein therefore we shall be the shorter, though by reason of our intimate acquaintance with him, we could speak very much. His naturall *parts*, together with his acquired abilities were extraordinary. He was a smart Disputant,

putant, as it was observed in many places with admiration, viz. not only in the Assembly of Divines against dissenting Brethren, but likewise at the Conference at *Uxbridge*, and the Isle of *Wight*, about the *Jus Divinum* of Prelacy, where some of his learned Opposites, still living, were very sensible of his strength. He was a well-studied Orthodox Divine, his Ministry was solid, pithy, quick and searching, as his most judicious Auditors in *Warwickshire*, *Cambridge* and *London* will acknowledge. His Sermon preached at the Funeral of the Right Honourable the Earl of *Essex*, doth prove him to be an excellent Rhetorician, and eloquent Orator. The Sermons preached before both Houses of Parliament, do not only discover his high parts, but do tell the world that he was neither a flatterer nor time-sever. As he had a clear head, and could dive deep into a knotty controversie, so he had (*Luther*-like) an undaunted spirit, and was not afraid of men, but could and would speak his mind in any company, with brave metal and magnanimity. The great design of his Ministery, (especially toward his end) was to drive man out of himself, and to draw him unto Christ; to discover the cheats of mans deceitful heart, and to throw down all sandy foundations of hope of Heaven; to encourage an humble dependance upon the Lord Jesus, as also to quicken inside holiness, with the Power of Godliness, in a Christian conversation.

And (to adde that which was the Crown of all his other Excellencies) he was a man of a right gracious tender spirit, whereof this was one demonstration, (to instance in no more) that he resolved rather to suffer, by being turned out of the Mastership of *Pembrook*-Hall in *Cambridge*, than to subscribe the Engagement against his conscience. Yea, he was (of our knowledge) a hearty Presbyterian, notwithstanding the many discouragements which are from every hand, cast upon that way of God in these woful declining times. Now upon the death of this Worthy man, our much-endeared Brother, our words cannot sufficiently expresse the grief of our own hearts; And, to move others to mourning (besides sundry other Arguments which we will not mention,) we may truly apply some of the passages of *Davids* Lamentation, over *Saul*,

and

and *Jonathan*. *Weep over Saul, who cloathed you with scarlet, with other delights, who put on Ornaments of gold upon your apparels. The bow of Jonathan returned not back. They were stronger than Lions.* How profitable and pleasant, how warm in affections, how delightful in language, and how rich in notions was precious Mr. *Vines* in his Ministry! and with what irresistable strength was he wont to shoot arrows of conviction into the consciences of his Auditors? But alas, alas, Now this Champion, this Prince of Preachers is laid silent in the dust, (with many other of our reverend deceased Brethren) never any more to awaken, to warm, to encourage, to edifie our souls by Ministerial endeavors. 2 Sam. 1.

Doubtlesse by these dolefull dispensations, the voice of the Lord speaketh to the great City. *Hear the Rod, and who hath appointed it.* And because there can be no evil in the City, and the Lord hath not done it, therefore the Prudent will lay these things to heart. Micah. 6. 9. Amos 3. 6.

When the Ministers of the Gospel are decried as Antichristian by many, and slighted as useless by the most, it is matter of Lamentation; and should be for a Lamentation, that at the same time God himself doth make such great breaches, both in this City, and several other Counties in the Nation, by taking to himself so many, and men so transcendently famous, for their ability and fidelity in the service of his Church.

And how can a gracious heart do lesse, upon such sad occasions, than (groaning out its grief at Gods foot) make serious iniquiries, what may be the cause of this his great displeasure? As among the Israelites the Sabbaths ceased because they were despised, so, may not we suspect that the number of worthy Ministers in *London* and *England* is much abated, because they are commonly undervalued? The barrenesse of Gods Vineyard provoked him to deprive them of the influences of those clouds, which before had watered them. The Lord Jesus threatned to remove the Candlestick with the light in it from the Church of *Ephesus*, because she had lost her first love. And heretofore, a famine of hearing Gods Word was menaced, when holy Ordinances became burdensome. Deut. 29. 24. Ezek. 20. Isai. 5. Rev. 2. 4, 5. Amos 8. 5. with 10, 11, 12

These, and many more instances recorded in holy Story, do

him the causes of divine displeasure, expressed by the death of so many worthy Ministers.

But it is much more easie in these our sufferings, to discover the hand which inflicteth them, and the sins which procure them, than to prevail with people, so seriously to set upon the work of Humiliation and Reformation, that the Almighty may be pacified towards us, and that these our sad breaches may be sanctified, and repaired through his grace.

Herein, his Majesty help us and our Brethren in the Ministry, to be successefully serviceable by our counsel, example and prayers, through the prevalent Intercession of our Lord and Saviour; in whom we are

*Thy Soul-Friends and Servants,*

SIMEON ASHE.

*March* 10. 1655.

EDMUND CALAMY.

All Mr. *VINE's* Sermons are newly collected into one Volume, and printed for *Abel Roper*, at the Sun against *Dunstans* Church in *Fleetstreet*.

# ENOCH'S *WALK*

AND

# CHANGE,

Opened in a

SERMON Preached at the FUNERAL of the Reverend,

Mr. *RICHARD VINES.*

GEN. 5. 24.

*And* Enoch *walked with God, and he was not, for God took him.*

THis Chapter is a short, and yet a long History; 'tis called, *verse* 1. *The BOOK of the Generations of ADAM*; (that is) A Summary Description of the *Genealogies*, *Descents*, *Life* and *Death* of the old Patriacks, who lived in the first Age or Period of the World, from the CREATION to the Flood (which space of time consisted of 1656 years, according to the general Computation of Chronologers: so that the World

Ushers *Annal. de* 1. *à mund. ætat*, Nisbets *Script. Chronol.*

world was then just as old from the Creation to the *Floud*, as now it is from the Incarnation of our Lord to this Age.) Amongst these Antients *Enoch* was one, and one of the best too, A Star of the first Magnitude, for he stands here upon record, commended *for his walking with God.*

In the Text you have him described.

1. By his *Holinesse* or *good Conversation*; *He walked with God.*

2. By his *Happinesse* or *blessed Translation*; *He was not, for God took him.*

I shall (before I fall upon the matter it self) premise a word or two concerning the *Person*. For the *Person*, *Enoch*, know there were two of this name; one was the *son of Cain*, of whom you read, *Gen.* 4. 17. *And Cain knew, &c. and he builded a City, and called the name of the City after the name of his Son Enoch* (which City, as *Drusius* observes, was the first that ever was built in the world.) The other was the son of *Jared*, of the line of *Seth*, of whom you read in this Chapter, *Genesis* 5. 18. And this is the *Enoch* the Text speaks of. *How long he lived*, the 23. verse tells us, *All the dates of Enoch were 365 yeares*: *How he lived*, the Text tells us, as also what became of him after his thus living; *He walked with God, and was not, for God took him.*

Καὶ τὴν πόλιν ταύτην ἀπὸ ἐνώσου, τοῦ πρεσβυτέρου παῖδος, Ἐνώσαν ἐκάλεσεν. *Joseph. l. 1. c. 3.*

*Henochia hæc conditarum urbium quotquot unquam fuerunt in orbe terrarum prima & antiquissima putatur.* Drus. Enech cap. 3.

The New *Testament* also takes notice of him, you have him in *Lukes* Genealogy, *Luke* 3. 37. *Jude* speaks of him in his Epistle, (the *Divine Authority* of which is not to be *questioned*, because it mentions *Enochs Prophecie*, (concerning which there are so many disputes amongst the Learned) no more than some of *Pauls Epistles* are to be *questioned*, because therein he cites *Common Authours*, as *Menander*, *Aratus*, *&c.*) *And Enoch also the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his Saints.* *Paul* puts him amongst his Worthies, as to faith, *Heb.* 11. 5. *By faith Enoch was translated, that he should not see death, and was not found, because God*

*Judas frater Jacobi parvam quidem, quæ de septem Catholicis est, Epistolam reliquit; & quia de libro Henoch, qui Apocryphus est, in ea assumit testimonia, cum plerisque rejicitur.* Hier. Catal. Script. Eccl.

*God had tranſlated him; for before his Tranſlation, he had this Teſtimony, that he pleaſed God.* By the way, Where had hee this *Teſtimony*? I anſwer, in my Text, for though in the Hebrew 'tis, He *walked* with God, yet the Greck Verſion reads it, He *pleaſed* God, and the Apoſtle, partly to honour this Tranſlation, and partly for the great uſe of the Greek *language in that Age*, doth here, and in ſome other places, leave the Hebrew and follow it; (yet from hence we muſt not inferre, that their Tranſlation is *Authenick*, and to be preferred before the Hebrew Text.) But here I digreſſe.

Εὐηρέστησε τῷ Θεῷ. *Sept.* *Vid. Capel. Crit. Sacr. l. 4.* *Amam Antibarb Bibl. l. 1: Err. 1.*

Not to trouble you with the impertinent ridiculous fables of the Jewiſh Doctours concerning this *Enoch*; this is clear of him, He was a good man; and that too (* which adds much to his worth) he was *good* when the times were *bad*. He was like a fiſh that keeps his freſhneſſe in ſalt-water; like a ſound body that's healthful in a Peſt-houſe; the world was now overflown with a deluge of ſin, and was ſhortly to be overflown with a deluge of waters; but now *Enoch walked with God*, and he loſt nothing by it, for *he was not, God took him.*

*R. Solomon ait Enoch juſtum quidem fuiſſe, ſed mente inſtabili, ac ad impiè agendum propenſâ, ac propterea Deum celeriter ac præmaturâ morte eum abſtuliſſe.* Cartwr. in Gen.

*Vixit, dum vixit, laudabiliter, quanquam ſunt qui eum inſimulant, levitatis & inconſtantiæ.* Druſ.

*Exibilandi Hebræi, qui tradunt Henoch ante tempus raptum, quòd levis & lubricus eſſet, adeò non pudet eos, tam aperta mendacia divinare.* Melvend. * Ἡ μὲν γὰρ χρηστὸν ὁ μιλία ἀσκησις ἔχει ἐ ἀ'ρεσῆς. ἢ δὲ πρὸ πονηρῶν, κατάλυσις. Xenoph.

*There is a future ſtate for man, diſtinct from this preſent ſtate.* This is ſo great a truth, that God would have it known in all Ages, and therefore till the Word was written to reveal it, God will give ſome *viſible ſpecimens* of it. In the times before the *flood*, *Enoch* ſhall be thus *tranſlated*, as *obſes & teſtis utriſq; vitæ* (ſo *Tertullian*) in the times after the Flood *Elijah* ſhall go to Heaven in a *fiery Chariot*, and ſo both Ages are inſtructed in this weighty and fundamental Truth. This notion I had at firſt from a Divine of our own. But ſince, I finde others before him did touch upon it.

Ἐγὼ δὲ οἶμαι τοῦτο πεποιηκέναι τὸν πρὸ ὀλίγου Θεὸν εἰς ψυχαγωγίαν πρὸ τῆς ἀ'ρσῆς ἀ'ναστάσεως. Ἐπειδὴ γὰρ ὁ Ἄβελ, &c. τὸν Ν (Ἐνὼχ) μεθέπεμψεν, ἵνα τῇ ἀναῤῥήσει τῆ τοῦ μυστηρίου τὴν ἱερομένην ἐ'πάγῃ πίστιν. Theodorus Quæſt. in Geneſ.

Ερωτ: με. *Datâ sententiâ mortis voluit Dominus ducere homines in spem vitæ, quod fecit in patribus utriusqe statûs, scilicet, Naturæ, Legis, & Gratiæ. Unde in primo statu dedit spem evadendi necessitatem mortis, & hoc est in Henoch, in Lege in Heliâ, in tempore Gratiæ in Christo.* Aquin. *Videntes Habelem justum à Caino interfici, potuerunt aliquâ tentatione vexari, sed cum posteà pro suâ fide & pietate ita Henochum assumi viderent, statim judicare licuit, sanctos & crucem & gaudia hæc obituros, cum utrumque hæc exempla ostenderent.* Pet. Martyr.

But I come to the matter here laid down, *Hee walked with God, &c.* Here is the summe of mans duty, and the *Zenith* of Gods mercy. Here is the *morning* of Grace, and the *mid-day* of Glory. Here is the work of *Earth*, and the wages of *Heaven*. Here is a Christians *walk* and *rest*, and both with God.

There are two *Generall Propositions*, or *Doctrinall Observations* that offer themselves to us from the Text.

1. *Propos. A true Christians life is a walking with God. Enoch walked with God.*

2. *Propos. A Christians change is a going to God. He was not, for God took him.* Here is Holinesse and Happinesse meeting in a narrow room, sweetly kissing and embracing each other.

I shall only speak to the first of these, and reduce the second under that, by way of Motive.

A true Christians life (I say) is a *walking with God.* You have the same Character given to *Noah, Gen. 6. 9. He was a just man, and perfect in his generations.* How doth that appear? it follows, *And Noah walked with God.* Take the phrase ῥητῶς, in so many letters and syllables, it doth not often occurre in the Scripture; but as to its sense, and genuine import, there are *many expressions* which run *parallel* with it; but here I will not stay.

There are two things in the Doctrine.

1. *A Christians life is a walking.*

2. *Tis not every walking, but a walking with God.*

I might put them together, but for method sake, I'le a little separate them: and so my work shall be to shew you, 1. *In what*

*what respects a Christians life is a Walking.* Secondly, *In what respects it is a walking with God.* I'le name five particulars for each. For the first.

First, A *Christians life is a Walking. His life is an active life.* (a) *Enoch* did not stand still, or sit idle, or like *Solomons sluggards*, lie upon a bed of *slothfulness. He walked. The new born man is the active man*; he bestirs himself in the great concernments of Gods glory, and his own good. Grace is not an idle, sleepy, drowsie habit, but an active, lively, operative thing: Religion doth not make men *loyterers*, but *labourers*. In the *sweat* of our *browes* the earth brings forth *fruit to us*, in the sweat of our *brows* we bring forth *fruit to God*. The Christians *life* is a *pains taking life*; none have so much work as they, many duties to be performed, many ordinances to be improved, a deceitful heart narrowly to be observed, many graces to be exercised, many corruptions to be mortified, many enemies to be vanquished, &c. Here's *work*, here is *much work*, here's *hard work*. (*Heaven work is hard work.*) here's *work* wherein a man must be somewhat *curious* and *exact*, Phil. 2. 12. *Work out your salvation, &c. Work* and *work it out*, (that is) with much *accurateness* and *diligence* (as *Chrysostome* expounds it.) The whole life of a Christian is like walking in a journy, nay, 'tis not a bare *walking*, but a *striving*, Matth. 7. 24. 'tis not a bare *walking*, but a *walking up the Hill*; (for so your way to Heaven lies) nay, 'tis a *running*, nay, tis like the *running of a race*, 1 Cor. 9. 24. Hebrews 12. 1. nay, highest of all, tis set forth by the *ultimus conatus*, or *impetus* in the running of a race, *Phil.* 3. 14. *reaching forth unto those things which are before.* A Metaphor taken from Horses or Men, who in their running, when they come near the *goal*, or *meta*, they stretch forth themselves, and so put forth their utmost might. All this sets before us the *laboriousness*, and painfulness of a Christians life. This is the first thing which is held out in the metaphor of the Text; The Spirit of God in Scri-

1.

a *Non dicitur Henochum Deo astitisse, assedisseve, sed cum Deo ambulâsse; certè igitur metu quodam, &c. Sanè Peripatetici sunt fideles quique.* Bp. Hall's Enochism. Pro. 6. 10. Gen. 3.

Μετὰ πολλῆς τῆς σπουδῆς, μετὰ πολλῆς τῆς ἐπιμελείας *Homil. 8. in cap. 2. ad Philip.*

Ἀγωνιζόμενοι *extremas summasque vires velut agonizantes exerite.* Corn. A Lap.

Ἐπεκτεινόμενος *pergit in Translatione à cursoribus sumptâ; qui si quando summo & quasi jam ultimo impetu nitantur, prono & quasi præcipiti corpore feruntur ad scopum.* Beza.

Scripture delighting thus to expreſſe ſpiritual activity and diligence, as *Col.* 2. 6. *As ye have received Chriſt Jeſus the Lord, ſo walk ye in him*; and *Gal.* 5. 25. *If we live in the Spirit, let us walk in the Spirit*; (h. e.) if you have truly received Chriſt by faith, and have really a life from and in the Spirit; then walk, and be active, and active according to what you profeſſe is wrought in you.

2. Secondly, a Chriſtians life is a *walking*. His life is a *progreſſive life*. *Walking*, 'is *motus progreſſivus*. A childe of God is ſaid to *walk*, becauſe he goes forward in Heavens way; every action in his life is a ſtep, a pace, by which he gets nearer to his *fathers houſe*. Every day *ſin* is more *weak* (like the houſe of *Saul*) *Grace* more *ſtrong* (like the houſe of *David*) *affections* more *ſpiritual*, *duties* more *holy*, *love* more *pure*, *prayer* more *fervent*, the *heart* more *humbled*. Thus gracious ſouls do *walk*, becauſe they go from *faith to faith*, Rom. 1. 17. from *ſtrength to ſtrength*, Pſalm 84. 7. *Hee that hath clean hands ſhall be ſtronger and ſtronger*, ſaith *Job*, *chap.* 17. 9. And ſaith *Solomon*, *The path of the juſt is as the ſhining light, that ſhineth more and more unto the perfect day*, Prover. 4. 18. 'tis not perfectly light as ſoon as 'tis day; light comes in *pedetentim*, and by degrees. The Chriſtian is not perfect upon his Converſion, but he growes on towards perfection, alwaies filling up τὰ ὑστερήματα τῆς πίστεως, that which is *lacking in his faith*, 1 Theſ. 3. 10. *perfecting holineſſe in the fear of God*, 2 Cor. 7 1. by all Ordinances, by all Providences, growing till he come to the *meaſure of the ſtature of the fulneſſe of Chriſt*, Eph. 4. 13. and there be ſtops, and walks no further, for that is his *Non-ultra*.

3. Thirdly, A Chriſtians life is a *walking*. His life is a *regular and ordered life*. *Walking*, 'tis *motus ordinatus & diſpoſitus*. 'Tis not a confuſed, but a regulated, and ordered motion. Such is the life of every true Chriſtian; he is none of thoſe that live at *randome*, ἀτάκτως, in a *diſorderly* manner, 2 *Theſ.* 3. 11. His converſation is an *ordered converſation*, Pſalm 50. 23. *To him that ordereth his Converſation aright, will I ſhew the ſalvation of God*. He is one that meaſures and ſquares every thing by the Line and Plummet. Hee walks ἀκριβῶς, *exactly*,

Eph.

*Epheſ.* 5. 15. By the *rule* of the *new creature*, Gal. 6. 16. And what is this *rule*? *The Word*, the *Jure*, and *holy*, and *infallible Word*; this is the *Compaſſe* by which he *ſteers*, the *Starre* by which he *ſails*. In matters of *faith*, in matters of *practice*, *in credendis*, *in agendis*, ſtill to the *Law* and *Teſtimony*, Iſai. 8. 20. What ſaith the Word? Is ſuch a ſin there prohibited? I muſt not meddle with it: Is ſuch a Duty there enjoyned? be it never ſo contrary to fleſh and blood, I muſt not balk it; and ſo in every particular moral act. I may call a true Chriſtian, a living Word, or a living Decalogue. The Word is *written* in his heart, 'tis *held forth* in his life. Phil. 2. 16. *Holding forth the Word of life.* He doth not only lay up the Word of life in hearing, but he doth hold forth the Word of life, in ſquaring all his actions to it.

Fourthly, A Chriſtians life is a *walking*. His obedience is free and ingenuous. *Walking*, 'tis *motus ſpontaneus & voluntarius*. The truly regenerate Chriſtian, whatever he doth in the ſervice of God, he doth it freely, not by force and compulſion, or a baſe mercenary ſpirit, but from an *inward principle* of *life* and *love*, 2 Cor. 5. 14. *The love of God conſtraineth us. Oh bleſſed conſtraint!* ſweet is the violence of love. *Amor meus, pondus meum; eo feror quocunque feror*, Love is the golden weight that hangs upon the gracious ſoul, and this makes every wheel in it to move, *Pſal.* 110. 3. *Thy people ſhall be a willing people in the day of thy power*; in the Hebrew 'tis in the Abſtract, *willingneſſes*, Chriſts people are very willing in their whole compliance with the will of God. *Xenocrates* being asked, What he could do more for his Scholars than others did for theirs? made this anſwer, This I can do, ſaith he, *Ut id voluntate faciant, quod alii jure coguntur. My Scholars ſhall do that willingly, which others ſhall do only by compulſion.* This is truly applicable to Chriſt; he makes his people a *willing people*; they are all Voluntiers in his ſervice; 'tis not becauſe they cannot help it; no 'tis their *choice*, *their delight*, Pſal. 40. 8. 'tis not their neceſſity, but their option, Pſal. 119. 30. *I have choſen the way of Truth.* 4. *Auguſt.* *Serv. in Virg. Æneid.* 7.

Fifthly, A Chriſtians life is a walking, his obedience is *even* and *uniform*. Walking, 'tis *motus æquabilius*, 'tis not 5.

a motion by girds and ſtarts, but an equall, uniforme motion. Thus the child of God may be ſaid to *walk*, hee is one that holds on with an even foot, with an equall and conſtant pace, in the way of holineſſe, Pſalm 119. 112. *I have enclined my heart to perform thy ſtatutes alway, even unto the end.* Mark theſe two expreſſions, *alway*, and *even unto the end.* The hypocrite runs faſt at firſt, but 'tis too ſwift to hold long, and therefore he gives out in a little time. His Religion is ſoon out of breath. *Will he always call upon God?* The *young man* makes much haſte to Chriſt, but it laſts not. He runs away as faſt from him, as ever he runned to him. Some mens *goodneſſe is but as the morning cloud, and as the early dew, which is ſoon gone away.* Here lies the excellency of the upright Chriſtian, he is one that holds out, he perſeveres with an even tread, till he come to glory: where you had him ſome years ago, there you have him ſtill, alwaies preſſing after perfection, but never changing ſo as to leave the good waies of God. 'Tis *Cajetans* obſervation here upon *Enoch*: 'tis twice ſaid of him, *He walked with God*, ver. 22. and ver. 24. To hold forth this; (ſaith he) He *began* at firſt ſo to walk with God, and he continued to the end in that walking with God.

Job 27. 10.

Hoſ. 6. 4.

*Bis de Enoch dicitur (& ambulavit cum Deo) ad explicandum quod ab incunte ætate profecit in viâ Dei, & perſeveravit proficiendo in eâdem ſemper.* Cajet.

I have ſhewn you in what reſpects a Chriſtians life may be ſaid to be a Walk. I now come to ſhew you in what reſpects it may be ſaid to be a *Walk with God.* And that I ſhall alſo do in five things.

1.

Firſt, A Chriſtians Life is a *Walk with God*, becauſe he alwaies walks *as in the preſence of God.* To *walk with God*, is as much as to *walk before God.* This was Gods charge to *Abraham*, *I am God All-ſufficient*, *walk before me, and be thou perfect.* This was *Abrahams* practice, *The Lord, before whom I walk, will ſend his Angels with thee, &c.* This was *Davids* reſolution, *Pſalm* 116. 9. *I will walk before the Lord in the Land of the living*; in the Hebrew 'tis, *before the face of the Lord.* The real Saint lives as in the ſight of God, doth all as in the ſight of God, thinks as in the ſight of God, trades as in the ſight of God, prayes as in the ſight of God, walks when he is moſt private, as in the ſight of God. As

Gen. 17. 1.

Gen. 24. 40.

the

the Apostles in the execution of their *ministerial Function*, *they* did all *as in the sight of God*; κατ' ἐνώπιον τοῦ Θεοῦ, 2 *Cor*. 2. 17. He hopes to see God hereafter, he knows God sees him here, and he doth all as knowing there is an All-seeing eye over him (that is) a God to *observe* him, who is *totus oculus*, (as the Father calls him) *in whose sight every creature is manifest*, *all things being naked and opened unto him*, Hebr. 4. 13.

τετραχηλισμένα *intimè patientia*. Vid. Metaph. Explicatam in Beza in loc. 2.

Secondly, A Christians life is a *walking with God*, in respect of that *fellowship* and *converse* that he hath *with God*. Walking is a posture of converse. When two walk together, there is a familiar intercourse, a mutuall breathing out of love betwixt them, *Psalm* 55. 14. *We took sweet counsell together*, *and walked unto the house of God in company*. Thus 'tis with God and the believing soul, there is not a bare reconciliation betwixt them (though that there must be too, for, *Can two walk together unlesse they be agreed?* Amos 3. 3.) but a friendly, familiar, reciprocall converse. God converses with the believers. *He spake to Moses*, *as a man speaks to his friend*, Exodus 33. 11. *Abraham was the friend of God*, Isai. 41. 8. Jam. 2. 23. *The secret of the Lord is with them that fear him*, Psal. 25. 14. Prov. 3. 33. What converse more intimate, and carries more of friendship, than the *imparting of secrets?* John 15. 15. Christ promises *to come* to such, and to *sup with them*, Revel. 3. 21. *John* lay in his bosome. 'Tis a gracious Promise, that, *John* 14. 23. *My Father will love him*, *and we will come unto him*, *and make our abode with him*; Abode: for what? surely for soul-ravishing communion. On the other side, *Believers converse* with God. *Truly our fellowship is with the Father and the Son*. 1 Joh. 1. 3. This is better felt than exprest. To the people of God, holy Ordinances are as so many *Fields* and *Galleries*, wherein they walk with God. How do they in prayer unbosome themselves to God! Here are secret sins, wilt thou not subdue them? here are secret doubts, wilt thou not resolve them? here are secret wants, wilt thou not supply them? when they cannot go to a friend on earth, they can go to God their friend in Heaven, and tell him their concernments, where 'tis well, where 'tis ill, what

pleaſes, what pinches, and the Lord makes real returnes of love and mercy to them; they are leaſt alone, when they are moſt alone; they aw the preſence of God, and they enjoy the preſence of God. And this is as the morning of glory, the lower room of heaven, the prelibation of the future joy, the everlaſting Sabbath *per Prolepſin* (as ſome would have our Sabbath to be, in the inſtitution of it, *before the fall of man*, Geneſis 2. 3.)

*Vid. Gomir. de Orig. Sabb.*

3. Thirdly, A Chriſtians life is a *walking with God*, becauſe his life is a *raiſed, ſpiritual, heavenly life. He walks with God, becauſe he lives above this world*; this *vain world*, this *deceitful world*, this *troubleſome world*, this *defiling world*. I do not wrong it, it deſerves all theſe Epithetes. 'Tis a *vain world*, vain in point of duration, *it paſſes away*, 1 Cor. 7. 31. vaine in point of *ſatisfaction*, it cannot fill and ſatisfie an immortal ſoul, the banks are too big to be filled up with a few drops. *The bed is too ſhort, and the covering is too narrow*; a Gyant cannot lye upon it. *As nothing but Chriſt could ſatisfie God, ſo nothing but Chriſt can ſatisfie the ſoul. In the fulneſſe of this ſufficiency they ſhall be in ſtraits*, Job 20. 22. *Solomon* had as much of worldly enjoyments, as ever any had, and was as able to paſſe a right judgement upon them; and he tells us, *The eye is not ſatisfied with ſeeing, nor the ear with hearing*, Eccleſ. 1. 8. No, *Vanity of vanities, all is vanity*, verſ. 14.

Iſai. 28. 20.

'Tis alſo a *deceitful* world; it promiſes much, it performes but little. God out-does his promiſes, the world is ſhort of its promiſes, there's leſſe in the performance then there was in the promiſe: 'tis the beſt when we have it not; for 'tis big in hope, little in hand; 'tis like *Sodoms Apples*, beautiful to the eye at a diſtance, but when you touch them, they crumble to aſhes. The miſtaken Traveller, when he is in the valley, and ſees the high Hill, he thinks it touches the very skye, and if he was but at the top of it, he ſhould be able alſo to touch it with his little finger, but (alas) when he comes there, he's as far from the Heavens, as he was in the valley. Many in a low condition, if they might be thus and thus, ſo noble, ſo rich, *Sublimi feriam*, &c. Oh, how contented ſhould they be! God lets them

Matth. 13. 22. 1 Cor. 7. 31. Πλανῶν. fallit. *Stapul.*

them have that which they did desire, and they are as farre from what they promised to themselves, as they were before.

'Tis a *troublesome world*; 'Its *gall* is more than its *honey*: *it pierces men through with many sorrows*; 'tis not only *vanity*, but *vexation*: have *all*, 'tis but *vanity*; want but a *little*, 'tis *vexation*. *Ahab* is sick because he hath not poor *Naboths vine-yard*. *Haman* wants but a knee from *Mordecai*, and this imbitters all. 1 Tim. 6. 10. 1 Kings 21. 4. Esth. 3. 5.

Nay, Lastly, (which is worst of all) 'tis a *defilling world*; It does but little good to the body, and much hurt to the soul. 'Tis *the root of all evill*: you cannot tell your money, but there's a filth, a soil left upon the fingers; *The great defiling, is the heart-defiling*; if the world be there, it certainly defiles it with *vile affections, sinful lusts, excesses in carnal delights*. And therefore, Christ that loves to dwell in a pure heart, when the world comes in, he goes out. 1 Tim. 6. 10. *Beatus qui post illa non abiit, quæ possessa onerant, amata inquinant, amissa cruciant.* Bern.

Now (I say) a child of God *walks with God*, because he *lives above this world*. He is *crucified* to it, and it is crucified to him, *Gal.* 6. 14. It sees but little in him, and he sees as little in it: and therefore the *Christian* and the *world* are *well-met*, for they scorn each other; he is *dead* to these sublunary things, *Col.* 3. 3. he doth not so much as *look* at them, (further than as they are *necessary supports, fruits of love, engagements to duty, objects of lawful care and joy*, and ladders by which a man may ascend to God, 2 *Cor.* 4. 18. He keeps them all *under his feet*, Revel. 12. 1. (that's right *Christ* in the *heart*, the *world* under the *feet*; not the *world* in the *heart*, and *Christ* under the feet; not laying Christ in the *manger*, and the world in the best *room*;) all are to him but as a shadow, a kickshaw, a pageant, comicall shew, 1 *Cor.* 7. 31. and therefore *he joys as though he joyed not, weeps as though he wept not, uses the world as not using it*, doth all to it with a careless hand, but serves God with all his *might*. I might here much enlarge. Take the man I am speaking of, see what a raised, elevated life he lives. The judgment of the world doth not trouble him, the frowns of the world do not sink him, the smiles of the world do not flatter him, the cares of the world do not burden him, the

snares of the world do not entangle him, the *pleasures* of the world do not *bewitch* him. In short, *His conversation is in Heaven*; his *life* is where his *heart* is, and his *heart* is where his *treasure* is; as to *earth*, *persons*, and *things*, all but *losse*, but *dung* to Christ, *Phil.* 3. 8. Thus he *lives above the world*, even whiles he *lives in the world*; and this is *to walk with God*.

Phil. 3. 20. Matth. 6. 21. *Omnia præter Christum ingenti laborant parvitate.* Nieremb.

4. Fourthly, a Christians life is *a walk with God*, for he is one that duly observes God in all the discoveries which he makes of himself. *Enoch walked with God*, he took notice of God, and made due observation of him. So that as the Christian walks with God *in Gods observing of him*, so he walks with God *in his observing of God*.

To open this, you may know that God hath made a fourfold discovery of himself.

1. In the *Light of nature*, that *inbred light*, which every man brings into the world with him. All saving knowledg of God was lost in *Adams fall*, but there is a generall knowledge of God, (that *he is*, that he is *thus and thus*) which is engraven in every man, upon the Law of his being, for though he hath quite lost his *Grace*, yet he hath not quite lost his *Reason*. Take him *in puris naturalibus*, he is not *rasa Tabula*, a meer *vacuum*, a white sheet of paper, wherein nothing is written; something yet remains, both in *matters of knowledge*, and in *matters of practice*; he hath some κοιναὶ ἔννοιαι, in matters of *knowledge*, and a νόμος γεγραπτὸς ἐν τῇ καρδίᾳ, Rom. 2. 15. in *matters of practice*, and to these things he is not *institutus*, but *natus*, not *doctus*, but *facti*, (as the Orator speaks) if there were no Scriptures to reveal them, there is something *innate* with him, that would command his *assent* to them.

Eph. 4. 18. *Vera est sententia, nihil est in intellectu, quin prius fuerit in sensu, tametsi quædam notitiæ nascuntur nobiscum, quas vocant προλήψεις.* Melanct. vol. 4. in disp. *Non est mutatio rerum Natura, sed undique loquax.* Erasm.

Secondly, God hath discovered himself in his *glorious works*, both of *Creation* and *Providence*: the whole Creation is a silent *Preacher* of God, *verbum visibile* (as *Augustine* speaks of the Sacrament) *The Heavens declare the glory of the Lord, and the Firmament sheweth his handy-work*, Psalm 19. 1. There is in the very *volume* of the *Creatures*, the τὸ γνωστὸν τοῦ θεοῦ, Rom. 1. 20. *For the invisible things of him from the Creation of the world, are clearly seen*, (how?) *being understood by the things*

*things that are made* (what are those τὰ ἀόρατα? *even his eternall Power and God-head.* The world is nothing but *mundi ſtatua* (as the Platoniſts call it) 'tis Gods *great Library*, as *Baſil* calls it; 'tis the firſt Bible that God made, *Clem. Alex.* 'Tis nothing but *God manifeſted* and *drawn out*, as the Cabinal *Cuſanus* phraſeth it; All the creatures are but as a ladder, by which we may aſcend to God, which whileſt the understanding is fixt upon, *in Dei notionem quodammodo manuducitur & ſublimatur.* And ſo look upon the *works of Providence*, there ſomething may be ſeen of God. *Non fecit & abiit, dixit Philoſophus, & rectè* (ſayes *Luther.*) God did not make the world, and then leave it. No, he works ſtill, *John* 5. 17. *My Father worketh hitherto.* There is a *wiſe, governing, upholding Providence*, which doth reach to every *creature*, from the *Angel* on the *Throne*, to the worm upon the dung-hill. Let a man ſtudy the Book of Providence, (eſpecially in the myſteries and deep parts of it (for there are ἀνωμαλία, in the *Works* of *God*, as well as in the *Word of God*) he muſt acknowledge a God, and this God to be wiſe, powerful, and good.

*Univerſus mundus nihil aliud eſt quàm Deus explicatus.* Cuſan. Satonar. Tri. Cr. l. 1. c. 1. *Qui fecit mundum creando, facit mundum quotidiè regendo.* Zanch. *Qui curat Angelos in cœlo, curat vermiculos in cœno.* Aug. 2 Pet. 3. 16.

Thirdly, God hath *diſcovered* himſelf in his *Word*, and here he's *drawn at length* (if I may ſo expreſs it with reverence.) Here you have him in a fuller, clearer character, than in either of the former. That which you have there to be gueſt at, is here plainly laid down. *There* you have *work* for *Reaſon*, *here* for *Faith*; there you muſt read with *Spectacles*, here the weakeſt eye may ſee God very legibly ſet before it; there you have this, *There is a God*, &c. But here you have more, *This God is one in three, and three in one*, a *holy* God, a *juſt* God, a God that *redeem'd* the world by his Son, &c. No light but Scripture-light can diſcover this. 3.

Fourthly, God hath *diſcovered* himſelf in his *Son*, and this is the *higheſt diſcovery* of all: we know moſt of God in Jeſus Chriſt, and therefore he's called *ſpeculum patris*, John 14 9. *He that hath ſeen me, hath ſeen the Father alſo*; *The brightneſſe of his Fathers glory*, Heb. 1. 3. *The very image of God*, Col. 1. 15. *And the glory of God is ſaid to ſhine forth in the face of Jeſus Chriſt*; as the glory of a man appeares more in his *face*, than it doth in all his *body*. You will excuſe this *digreſſion*, 4: John 1. 18.

*sion*, if it be so; but 'tis all to my present business. In all these *discoveries* the good Christian *observes* God, and takes notice of him, and he doth this too duely, or in a right manner. How's that? He observes him *affectionately*, so as to love him; *fiducially*, so as to trust him; *humbly*, so as to admire him; *practically*, so as to acknowledge him. 1. By *fetching* all from him.
Prov. 3. 6. 2. By *ascribing* all to him. 3. By *enjoying* all in him. 4. By *improving* all for him. This is rightly to *observe* God, to know
Rom. 1. 21. him so as to *glorifie him as God*, and this every regeneate man doth.

5. Fifthly, (to shut up all with that which is *generall and comprehensive*.) A Christians life is a *walking with God*, his life is a holy life. This was *Enochs walking with God*: He was a * holy man. Holinesse is a walk with God, for holinesse is the very *way* of God himself, and therefore he that walks in this way, *walks with God*, because he walks in Gods own way, *Psalm* 119. 3. *They also do no iniquity, they walk in his waies.* The good man walks with God, because he walks after God (as the phrase is) *Deuter.* 13. 4. according to the (*m*) Example of God, the Commands of God, he is a *God-like man*, one that doth not walk κατὰ ἄνθρωπον, as *man*, 1 *Cor.* 3. 3. but κατὰ Θεὸν, as *God himself doth walk* (alwaies understand it *pro modulo*.) His life is a blessed conformity to God himself, in his *Nature*, in his *Will*, in his *Works*; he hates that which God hates, loves that which God loves, doth that which God doth, this is *Holinesse*, and this is the *highest walking with God*. The learned Interpreters do generally explain *Enochs Walk* by this notion.

* *Cum hic Scriptura singulariter de Henoch dicat. —— existimant aliqui Henoch sanctiorem quandam atque eximiam & perfectissimam præ cæteris vitam instituisse, &c.* Malv.

(*m*) *Summa est religio imitari quem colis.* Lactant.

*Piè & inculpatè vixit.* Vatab. *Hoc dictum propter ejus singularem sanctitatem.* Bonfrer. *Ex Dei præscripto vitam instituit mores conformavit.* Malvend. *Ambulavit in timore Dei.* Oncel.

I have dispatched the Doctrinall part, or the opening of the *phrase*. I now come to *Application*.

*Use.* 1. Let us try our selves by this, whether we be Christians of a *right stamp*, this is an excellent glasse for us to see our faces in

in: If we weigh many Professours in this ballance, they will be found to be, not only light (for alas, the best I fear are so much is wanting as to measures and degrees, even in them,) but false and adulterate coyn. Most mens religion is nothing, because they do not *walk* with God; they are but *nominal* Christians, *Christiani sine Christo*, (as *Salvian* speaks.) I beseech you come to the *Test*, *ad scrutinium*, try what you are, finde out your state, what you are towards God, and for another world. Are we true Christians, or only notional Christians? How shall we finde it out? By this, *Do you walk with God*? Let me tell you two things.

First, there are but *few Enochs*, few that walk with God, here and there one in a family, two or three in a parish, the *is would*, the men of the multitude they go another way. *Enoch* was a man of *another spirit*, a rare and choice spirit, a man by *himself* almost, as God speaks of *Caleb*, *Numb.* 14. 24. *But my servant Caleb, because he had another spirit with him, and hath followed me fully.* Indeed all men do *walk*, but how? *after the flesh*, Rom. 8. 1. *In the vaies of their own heart*, Eccles. 11. 9. *after their own devices*, Jer. 18. 2. *after vanity*, Jer. 2 5. *after their own ungodly lusts*, Jude 18. This is far from walking with God, and yet this is the course of the most in the world: the unclean man walks with his lusts, the covetous man with his wealth, the voluptuous man with his pleasures, the hypocrite with his formal duties, &c. Alas, with sorrow we may speak it, there are but very few that *walk* with God, *vix tot quot Thebarum portæ*, &c. This path of holiness is an *untrodden, unfrequented path* by the generality of men. Try your selves therefore where you walk, whether with the *most*, or with the *best*. 1. Jer. 3. 14. Mat. 7. 14.

Secondly, know this; every man is in the sight and judgment of God *according to his walking*. 'Tis not *Jacobs* voice that makes a true Christian, a little religious talking, a parcel of fine words; God looks to the *vaies*, not to the *words*; to the *walking*, not to the *talking*. Nor 'tis not some particular *acts*, that set a man right and straight, as to his spiritual condition. One *Swallow* doth not make a *Spring*; some few good acts ones do not make a Christian. *Wicked men in some particular* *Vna hirundo non facit ver.* 2.

Gen. 4. 3. 1 King. 21.27. 2 King. 10.16. *acts may be very good. Cain* ſacrifices, *Ahab* humbles himſelf, *Jehu* is zealous; like the Diall, which though it ſtands, yet at ſome particular time once in the ſpace of twelve hours it will be right. And on the other hand, *A child of God in ſome particular acts may be very bad: Noah* is drunk, *David* unclean, *Peter* denies his Maſter, &c. Therefore no man is to

Gen. 9. 21. 2 Sam. 11.4. Matth. 26 74. Pſal. 73.15. *judge* by theſe, for then he will *juſtifie* the wicked, and *condemn* the righteous; but look to your *walking*, the generall *bent* and *tendency* of the *hears*, the *ſcope* and *courſe* of your *converſation*, whatever this is, according to that God judges of you, *Cant.* 5. 2. *I ſleep, but my heart waketh.* Sometimes I turn aſide for a pace or two, but the great inclination of my heart, is to keep cloſe to God. Here's *grace*, ſo God eſteems it. The ſumme of all is this; you *pray* ſometimes, and *hear* the Word, and do good things; but is your *walk* with God, that the bias of the ſoul ſtands towards God, the *impetus* of your ſpirit is after him, that there is an *habitual work* within you, which turns the great ſtream of the heart towards holineſſe? if ſo, you are *Enochs*, *real Saints*: be of good comfort, *your glory is ſure.*

*Uſe* 2. The main Uſe ſhall be by way of *Exhortation*, to preſſe this upon you, that you live this excellent life of *walking* with God. Oh, that I might prevail with ſome, to reſolve in the ſtrength of God, to ſet upon this *walking*. This concerns us all: We that are *Miniſters*, let us *walk* with God; as 'tis ſaid of *Levi*, *He walked with God in peace and equity, and did turn many away from iniquity*, Malach. 2.6. You that are private Chriſtians, whether rich or poor, high or low, do you *walk* with God? Great perſons will not let mean men walk with them, that's a poſture of too much familiarity; but God is willing the meaneſt creature ſhould *walk* with him, and ſo converſe with him.

In the proſecuting of this verſe, I'le do two things. 1. *I'le lay down ſome directions.* 2. *Urge the duty upon you by ſome Motives.*

In the Directive part, I'le ſpeak, 1. To the *matter* of your *walking*. 2. To the *manner* of your *walking*. For the *matter* of your walking, I'le briefly run over the particulars which have

have been mentioned, and presse each upon you; *Walk*, and *walk with God*.

First, *Walk* and be active Christians. The Apostle exhorts *Timothy*, to *stir up the gift of God which was in him*, 2 Tim. 1.6. I would presse the same upon you. Have you *grace*? stirre it up, put it out into act, let your *spikenard* send forth its *smell*: let not your light be concealed under a bushel. Corruption is active in the wicked, Grace should be active in the good; shall they do more to dishonour God, than you to glorifie him? you have your grace for action, first for * *fruit*, then for glory. As good *no* grace, as not to act it. The way to have more, is to act what you have, *Habenti dabitur*, Matth. 13. 12. The *active* Christian is the most *excellent* Christian. In fowls that go, the leg is best; in fowls that fly, the wing is best; the exercise of the part makes the difference. If you be *idle*, God will lose his *glory*; for as to men here, his glory depends upon the acting of grace, *Matth.* 5. 16. *Let your light so shine, &c. The habit of grace brings glory to us, but 'tis the acting of grace that brings glory to God.* Your *Saviour acts* his *grace* for you, do you *act* your *grace* for him; he is alwaies at work for you: the Heavens are alwaies in motion, but the Earth stands still. Christ ever lives for us, we seldome live for him, the greater is our shame. Well, *up* and *be doing*, and the Lord will be with you; your *time* is but *short*, your *work* is *great*, *double your diligence*, and be very *active*.

1. Ἀναζωπυρῶ. *Est ignem cineribus conditum folle aut flatu suscitare, ut rectè ardescat.* Corn. A Lap. Cant. 1. 12. Matth. 5. 15. * Rom. 7. 12. *Paulum sepultæ distat inertiæ celata virtus.* Hor. *De non entibus & de non apparentibus eadem est ratio.*

Secondly, *Walk* and be *growing* Christians, 2 Pet. 2. ult. *Growing in Grace, and in the knowledge, &c.* Be like *Ezekiels* waters, which were first to the *ankles*, then to the *knees*, then to the *loins*, afterwards they were a *river* that no man could passe over: Thus do you rise and increase in Grace, go from *little to much*, from *sincerity* to *perfection*; let grace have its *perfect work*; whilest others are joyning house to house, growing in wealth, do you *grow in grace*; you cannot have too much of it: a man may have too much of the world, he cannot have too much of *grace*: wicked men grow *worse* and *worse*, do you *grow better and better*; your opportunities are admirable; if you send first, who shall go forward? We have many, in these times, who are like the Sun in *Joshua's* time, that *stood still*;

2. Ezek. 47. 3, 4, 5. Jam. 1. 4. Isai. 5. 8. 2 Tim. 3. 13. Josh. 10. 12.

Isai. 38. 8. many worse, like the Sun in *Hezekiahs* time, they are gone backwards many degrees: O Christians, take heed of this, and on the other hand make some progresse in the things of God; from Heb. 5. 13, 14. *babes* in Christ, be *strong* men in Christ; from those that must be *fed with milk*, *get your senses exercis'd*; from *dwarfs* be like the *sons of Anak*, in *faith and holinesse*.

3. Thirdly, *Walk*, and be *orderly Christians*, keep to the *rule* in every thing, be not Antinomians in practice: Out *doctrinal Antinomians* are not *many*, our *practical Antinomians* are very *many*; they *dispute*, and we *practice*; our *heads* oppose, our *lives* embrace their *dangerous opinions*: Oh, let your *conversation* be an *ordered conversation*: An *ordered Covenant* calls for an *ordered conversation*; our *Grace* in *duty*, must answer to *Gods grace in mercy*. Your *Covenant is ordered in all things*, 2 Sam. 23. 5. Let your *carriage* answer to this *Covenant*, Do nothing, but be able to say, *Here's my rule for what I doe*.

Psal. 50. ult.

4. Fourthly, *Walk*, *act from a free spirit*, Psalm 51. 12. Let your obedience be nothing but ἔργων ἀγάπης, a *labour* of love: act not as *slaves*, but as *sons*; not to shun the *rod*, but to please the *Father*: Though Heaven and Hell should be burnt up (as that famous Martyr said) that there should be no punishment to affright you, no reward to allure you, yet from an inward principle of love to the waies of God, *walk* in them; look upon is as your meat and drink, *to be doing the Will of your heavenly Father*; Say, Lord, obedience is enough, a sufficient reward to it self. This spirituall ingenuity will be your crown and glory. Nothing commends an action (saith *Lactantius*) so much as this. 'Tis the will that is *mensura actionum* (saith *Aquinas*) let a man do that which is never so good, if he doth it ἀκουσίως and *duebo*, that spoils the action; for *Nemo invitus bene facit, etiamsi bonum est quod facit* (saith *Augustine*.)

Heb. 6. 10.

John 4. 34.

1 Pet. 5. 2. Aug. Confess. l. 1. c. 12.

5. Fifthly, *Walk*, *hold on with an even pace in the good waies of God*. The *even* Christian is the *excellent* Christian; when the pulse beats evenly, all is well. To be sometimes up, and sometimes down, sometimes hot, sometimes cold; this argues a distempered heart; many are like your Jades, either they will

gallop

*gallop*, or *stand still*; either they will be very good, or nothing at all. Oh, that we could get a fixed heart, to be constant and uniform in the whole tenor of our life! Thus I would have you *walk*; but farther, *walk with God*: that's the *second thing*. And here, Psal. 57. 7.

First, *Walk* alwaies as in the *Presence of God*, *believe* this as a truth; where-ever you are, God is with you. *Sin* may hinder you from his *gracious presence*, but no place can *secure* you from his *observing presence*. *Whither shall I go from thy Spirit?* or, *Whither shall I fly from thy presence? If I ascend up into heaven*, &c. 'Tis with God as 'tis with a Picture: if it be well drawn, where-ever you are in the room its eye is upon you. Thus 'tis with the *all-seeing eye of God*, 'tis upon us where-ever we are. *Went not mine heart with thee when the man turned again from his chariot to meet thee?* saith *Elisha* to *Gehazi*. We think to carry things closely, but we are foolish. God is privy to our very thoughts, to our greatest secrets and retirements. This a child of God *knows*, and he would not have it otherwise. *Velleius Paterculus* tells us a story of one *Livius Drusus*; There comes an Artist to him, and tells him, if he pleased, he would so contrive his house, that do what he would, none should see him; *Vt liberum à conspectu, immunis ab omnibus arbitris esset.* No, saith *Drusus*, but rather shew your Art, make my house so that all may see, for I am not ashamed to be seen. *Tu verò siquid in te artis est, ita compone domum meam, ut ab omnibus conspici possit.* I apply it to a child of God. The Hypocrites torment is Gods Omniscience and Omnipresence, he would fain not be seen by God and men; but the upright man, he knows God sees him, and he rejoyes at it. Well, you believe this, live in the practical consideration of it; what a world of sin would this prevent, if men did but alwaies set God before them! When *Latimer* heard the pen behind the curtain, he answered very warily. The *Romans*, when they would not do an undecent act, they would fancy a *Cato*, &c. a *Fabius* in the room. The *Maid* would not gratifie the lust of her unchaste sister, till he could finde a room where God might not see them; and so she escaped his wicked solicitations. *Atheism* is at the bottom of every sin, Psa. 139. 7, 8, 9, 10, 11, 12. 2 Kings 5. 26.

and this is one great piece of it; we think God doth not see us. And therefore work this home upon your spirits, and whenever a temptation comes, crush it with this, *How shall I do this under the eye of God?* The eye of man would keep off much sin in the world, and shall not the eye of God much more? Walk thus, and you shall not be greatly moved.

Psal. 16. 3.

2. Secondly, *walk with God*, let your *converse be with him.* Let others please themselves in their friends, in their creature-enjoyments, in their carnal converses, do you delight your selves in God. Let your *fellowship be above*: *Acquaint thy self with God, and be in peace*, Job 22. 21. A man may as really by prayer and meditation, and the Promise, converse with God, as one man converses with another in a civill way. Why are you so much strangers to it? Why so little with God? doth not he usually give out that which fils the soul with *joy unspeakable and full of glory*? And is not his *love better than life*? Is not the heart ravished under the tastes of his love? Is not the enjoyment of him infinitely above all comforts here? Is he not willing to come to you, and to give out of his Love? Why do you not walk with him? why do you not converse with him here, with whom it shall be your glory to converse hereafter? Cry out, *Whom have I in heaven but thee? My soul thirsteth for thee.* Many say, *Who will shew us any good? Lord, lift thou up the light of thy countenance upon me.*

Assuesce eum eo. *Pagnin.*

1 Pet. 1. 8.
Psal. 63. 3.
Psal. 73. 26.
Psal. 63. 1.
Psal. 4. 6.

3. Thirdly, *Walk* with *God*, and *live above this world.* This is a hard duty, especially to you here in this City, who have so much of the world; but let me prevail with you to put it into practice. Let those who have their *portion* here, whose *names are written in the earth*, who have all *their good things* here, let them *mind earthly things*, and take it *full* of these *dregs*: But you, the *people of God*, who have the *heavenly calling*, *great* and *glorious hopes*, *interest* in *Christ*, *treasures* in *heaven*, *precious promises*, an *All sufficient God* for your *God*, you must *live a higher life*. If you be *worldly*, you *debase God* and *Christ*, the most *excellent* things of *grace* and *glory*, nay, your own selves; for that *Saint* which doth not *live above the world*, *lives* much *beneath himself*. The Lapwing hath a Crown upon her head, and yet sits and feeds upon excrements. The childe is

Psal. 17. 14.
Jer. 17. 13.
Luke 16. 25.
Phil. 3 19.
Heb. 3. 1.
Tit. 2. 13.
1 Cor. 3. 22.
Mat. 6. 20.
2 Pet. 1. 4.
Gen. 17. 1, 7.

*heir* to a *Kingdome*, and yet he lies tumbling in the ashes. The true *believer* is *highly advanced* through *grace*; he's an *heir*, nay, a *co heir with Jesus Christ*; for him to *stoop* to these *beggerly enjoyments*, 'tis much below him. Christians, *you* have the *Ocean*, care not for the *drop*; the *fountaine* is yours, away with *broken cisternes*; you have the *pearl*, get above the *dirt*; (for so the world is, but a *cabul*, a *dirty* thing.) Mind it you may, in its *proper place* and *sphear*, keeping it under a *due subordination*; but be sure of this, that you *live above* it. Let your *thoughts* be *above* it. What? from morning to night, all the day long, thinking upon this businesse and that businesse, this comfort, and that comfort? no room for heavenly meditation? the *thoughts* are the *spirits* of the soul (as it were,) must all be spent in the worlds service? The *thoughts* are the *wings* of the soul, will you never by them take a *flight* to heaven and heavenly objects? Let your *love* be above it. *Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him*, 1 John 2. 15. Let your *desires* be above it. *Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings, they flie away as an Eagle towards Heaven*, Prov. 23. 5. Let your *comforts* be above it, your *hopes* be above it, your *satisfaction* be above it; be *content* with the *worst* of the world, be not *satisfied* with the *best* of the world: be thankfull for the *crumbs* of the world, but do not take up with the *crownes* of the world. In a word, let your *life* be above it: *Be not conformed to this world*, Rom. 12. 2. You live *above* it, when you do not live *according* to it; and 'tis as hard, not to live *according* to it, in the *customes* of it, as to live *above* it in the *comforts* of it. Thus I beseech you walk with God; get your *hearts loosened* from all things here, and *live* where you must *die*; I mean, live upon that now, which, if you would have peace and comfort, you must live upon, when you come to die; say not of things, as that profane man once did of persons, *Cum istis mallem vivere, cum illis mallem mori*; With riches I had rather live, with grace I had rather die.

Rom. 8.17.

Jerm. 2.13.

1 Kings 9. 13.

*Miser est omnis animus vinctus amicitiâ rerum mortalium.*

Aug. conf. l.4. c.6.

Fourthly, *walk* with *God*, (that is) *carefully* and *diligently observe God, and take notice of him in all the discoveries which*

*he makes of himself.* Study God in his Word, in his Works, in his Son, in every thing, and by every thing, rise up to a reverential, humble, practicall acknowledgment of God: Trace him in all his steps, and go as far as you can; and when you can go no further, then fall upon the admiring of him; *Oh the depth of the riches, both of the wisedome and knowledge of God! How unsearchable are his judgments, and his wayes past finding out!* Rom. 11. 33.

In the Doctrinall opening of this particular, I laid down some practicall Hints about the due observance of God, to which I referre you, and shall not here further enlarge upon it.

5. The last thing is this: *walk* with God by being *holy*: I say, 1 Pet. 1. 15. *Be holy; as he who hath called you is holy, so be ye holy* (and that too) *in all manner of conversation*; in all your relations, in every condition, in your callings, at all times, in all companies, in every turn of your life, in your whole carriage and deportment be ye *holy*. What Argument shall I use to enforce this advice?

"Be holy, &c. Sanctitas Dei est universalis illius justitia, seu infinita, ac simplex Dei virtus qua sese ut summum bonum, omnisque boni fontem, aliaque recta rationi ac voluntati consentanea amat & dissentanea aversatur. Gomar.

Be holy, for your *God is* * *holy*. Will you not be like your God? All people, whatever they pitched upon for their God, were they never so ignorant, they would labour to be *like their god*; nay, some would be (*) *vicious*, because their gods were so. What a shame is it to us Christians, that we are so unlike to our God, the *holy* and *true God*! Let us resolve upon a blessed imitation of God. *All people will walk, every one in the name of God, and we will walk in the Name of the Lord our God for ever and ever*, Micah 4. 5. Be holy, for *Holinesse* is the very *glory of God*, *Glorious in holinesse*, Exod. 15. 11. 'Tis the *glory of Christ*. *Holy, Holy, Holy, is the Lord of Hosts*: This is spoken of Christ, for saith *John*, John 12. 41. *These things, said Esaias, when he saw his glory and spake of him* (that is) *of Christ*. *Holinesse* is the *glory* of the *Gospel*; by this you do *adorn the Doctrine of God our Saviour*, Tit. 2. 10. Holinesse is your *own glory*, *here* and *hereafter*. 'Tis your glory *here*, it puts a *beauty* and *excellency* upon you: 'Tis called, Psalm 110. 3. *The Beauty of Holinesse*. 'Tis your glory *hereafter*, it certainly ends in glory. No seeing of God without it, Hebr. 12. 14. a certainty of seeing God with it. They that

(*) *Adulterio delectatur quis? respicit Jovem, &c.* Vid. Jul. Firm. de er. Prof. Relig. Isai. 6. 3.

have

have their *fruit* to *holineſſe*, ſhall have in *the end everlaſting life*, Rom. 7. 22.

So much for the matter of your walking, I come to the ſecond thing, to lay down ſome Directions concerning the manner of your walking with God.

1. In the firſt place, you muſt walk *humbly* with God. 'Tis not *thouſands* of *Rams*, or *ten thouſands* of *Rivers* of *Oyl*, *&c.* Theſe are not the things that God looks for: *He hath ſhewed thee, O man, what is good; and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God?* Micah. 6. 8. *God* loves the *humble* Walker. He *Himſelf* loves to walk with ſuch an one, nay, to *dwell* with him, *Iſa.* 57. 15. The *proud* man, *God ſees him a far off*, Pſal. 138. 6. He *keeps* at a *diſtance* from him; and when he doth draw near him, 'tis not as a *friend* to *walk* with him, but as an *enemy* he *marches* againſt him in *battel array*, to break him in pieces, ſo the word imports, *God reſiſteth the proud*, 1 Pet. 5. 5. *Be ye therefore clothed with humility*. *Humility* is the great *Grace*. *Auguſtine* being ask'd what was the *firſt* Grace, anſwered, *Humility*; What's the *ſecond*, *Humility*; What the *third*, *Humility*: 'Tis all in all, 'tis a *prime* and *choice* grace, 'tis the *crown*, the *ornament*, the *varniſh* of every grace, 'tis that which makes every grace to thrive, nothing brings into the ſoul ſo much *joy*, as Humility, for God loves to lay his *wines* in the *loweſt Cellars*. Oh! labour to act this grace, and to walk humbly. What is *man* that he ſhould be *proud?* what are the beſt of men, that they ſhould be puffe up? what are you? a little *duſt*, a little *well-complexion'd* duſt, poor *piles* of *graſſe*, things of nothing, *finite drops*, creatures, and ſinful creatures too; meditate much upon this, and upon the glorious *Majeſty* of God, your infinite *diſtance* from him, this will make you humble, this will draw out *ſelf-debaſing*, *God-exalting*, *grace-admiring* thoughts, (and there's humility) this will make you with *Jacob* to ſay, you are *leſſe than the leaſt of all Gods mercies*, with *Job* to *abhor* your ſelves in *duſt* and *aſhes*, with *Iſaiah* to cry out, *unclean*, with *Paul*, the *leaſt* of *Saints*, and the *greateſt* of *ſinners*: and this is *rare* walking.

'Αποταπεινοῦσθαι, ex adverſo quaſi aciem inſtruit. *Gerhard.* 'Εγκομβώσασθε a word hard to be opened.

Cum humilimus, cur non humilimus? *Bern.*

Gen. 31. 10. Job 42. 6. Iſai 6. 5. Eph. 3. 8. 1 Tim. 1. 13.

2. Secondly, walk *uprightly*, be *upright* and *ſtraight* in your walking. *I am God All-ſufficient* (ſaith God to *Abraham*) Gen. 7. 1.

*walk before me, and be thou perfect*, that is, *upright*, for *sincerity* is all the *perfection* that here we can *arrive* at. He that *walketh uprightly, walketh surely*. What is it to walk uprightly? To have a *single* heart for God, to walk with him in *singleneſſe* of heart, *with all the heart*, as the Scripture expreſſes it. A *divided* heart is a *naughty* heart, when men *halt* betwixt *God* and *Baal*, betwixt *Heaven* and *Earth*, *Grace* and *Sin*, *Chriſt* hath ſomething, and the *Devil* hath ſomething, here's hypocriſie; Take heed of this, God *hates* it; he can *pitty* a *child* though he *ſtumbles* and *falls*, but he *abhors* an *halting hypocrite*. Let God have *all*, devote the whole man to him, have but * *one heart*, for his ſervice and glory; thus walk, and this ſhall be your advantage, you ſhall have much of Gods *preſence*. *I will behave my ſelf wiſely in a perfect way. O when wilt thou come unto me?* You ſhall finde the *influences* of grace, to *ſtrengthen* you to hold out in your walking. *The way of the Lord is ſtrength to the upright*. Upright walking will *ſweeten* every *affliction*. See 2 *Corin.* 1. 12 will *ſweeten death* it ſelf to you. It did ſo to good *Hezekiah*, *Remember, O Lord, how I have walked before thee in truth, and with a perfect heart*: In a word, thus walk, and God will *deny* you *nothing*: *The Lord will give grace and glory, no good thing will he withhold from them that walk uprightly*.

Prov. 10. 9. Eph. 6. 5. Acts 2. 46. 2 Chro. 6. 14. Hoſ. 10. 2. 1 King. 18. 21.

* Pſal. 86. 11. Ἔνωσον μου καρδίαν μιᾶ. *Septuag.*

An hypocrite is ἀνὴρ δίψυχος a double hearted man, James 1. 8.

Pſal. 101. 2. Prov. 10. 29. Iſai. 38. 3.

Pſal. 84. 11.

3. Thirdly, *Walk* with God *cloſely*; I might here lament the *looſe* walking of many Profeſſors in our age. What's become of our *cloſe* walking? the people of God in former times, how *ſtrict* were they, how *circumſpect*? we have found out a *broader way* to Heaven, then what they walked in. We may ſadly complain, as to the *Power* of *Godlineſſe*, there is a mighty forſaking in this *Nation*. *Remember from whence you are fallen, and repent*, ſet up again *cloſe walking* with God, allow not your ſelves in the *practice* of the *leaſt ſin*; flee from the very *appearance* of evil; *omit* not any *duty*, be it never ſo *difficult*; comply with every *command*, let no *temptations* cauſe you ſo much as to *ſtep* aſide from God; thus do you keep *cloſe* to God, and he will keep *cloſe* to you; *but if you forſake him, he will forſake you*. And let me tell you this, every *departure* from God will end in *bitterneſſe*; if you *leave* him to gratifie *corruption*, look for

Revel. 2. 5. 2 Theſſ. 5. 22. Luke 1. 6. 2 Chron. 15. 2. Pſal. 51. 8.

broken

*broken bones*. God will either make you walk *closely* or *mournfully*; which of the two is the better, do you judge.

Fourthly, walk *watchfully*. *Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.* 4. Revel. 16. 15. *What I say unto you, I say unto all, Watch,* saith Christ. In Matth. 13. ult. your walking, see you be thus watchful. Your *way* is slippery, you may soon *lose* it; the *heart*, like *Balaams* Asse, will be Numb. 22. 23. *flying* out of the *path*, the *Devill* laies *snares* for you, many *enemies* lie waiting for you, you had need look about you, and be careful what you do. *Keep thy heart with all diligence*, saith Prov. 4. 13. *Solomon*: Keep it as a *Jaylor* keeps his close Prisoner, with a *watchful eye*, for fear he give him the slip: where-ever you are, there is a *deceitful heart* within, a *tempting Devil*, and a *flattering world* without; look to your selves, and *keep your feet* Eccl. 5. 1. when you go into the *House of God*, when you go into your own houses: every place is full of snares, and therefore in all places, and *in all things* watch. The *heedful* Walker, is the 2 Tim. 4. 5. *sure* Walker. *David* neglecting this duty, his *feet* were almost Psalm 73. 2. gone, nay, in three or four eminent cases they were quite gone.

Fifthly, *walk* with God *unwearily*, take heed of *tyring* in 5. the way of *Holinesse*. The Heavenly Orbs are in perpetuall *motion*, and yet *unwearied*. The Sun hath run his course for some thousands of years, 'tis as fresh as ever it was. Oh, that *Grace* might imitate *Nature*! *Be not weary in well-doing,* Gal. 6. 9. *you shall reap if ye faint not.* What a shame is it to us? *Wicked men* are never *weary* in the *service* of their *lusts*; and how 2 Thess. 3. 13. soon are we weary in the *service* of our *God*? We cannot spend a little time in prayer, but the duty grows irksome, and Mal. 1. 13. in the general course of our obedience, we are ready to sit down almost as soon as we have set out. Away with this *slothfulnesse*, hold out *vigorously*; though *work* be *difficult*, though God doth exercise you with much *waiting*, yet be not *weary*.

Sixthly, *Walk* with God *believingly*. We *walk* by *faith*, in 6. opposition to sight. Oh! that we did walk by faith in opposition to *carnall reason*, to *sinfull dependencies*, to *distrustfull* 2 Cor. 5. 7. *faintings*. In your *resting* (I mean upon Christ) is the *act* of faith; in your *walking* is the *life* of faith. *Paul* tells us, *the* Gal. 2. 20.

*life which he lived in the flesh, he lived by the faith of the Son of God.* The *life* of *faith* is a brave life, no life goes beyond it, but the life of *fruition*, and that's *Heaven*. Christians, this life of faith should be *twisted* into your walking with God. That which in the Text is called *walking with God*, *Paul* calls *faith* (for however 'tis expressed in the Old Testament, in the New, *Paul* will set it forth by *faith*; for so *excellent* was this *Grace* in his eye, that he'l set the *Crown* of all upon the head of faith) *Heb.* 11.5. *By faith Enoch was translated* (that is) *upon his faith:* so then *Enoch* walked in *faith*; imitate him, I beseech you, in this, walk in *faith*, or you'l never walk steadily: *Sincerity* keeps us from *halting*, *Watchfulnesse* keeps us from *stumbling*, *Holi-*
Psal. 27.3. *nesse* keeps us from *wandring*, *Resolution* keeps us from *tyring*, but 'tis *faith* that keeps us from *fainting*. *I had fainted, but*
Isai. 26.3. *that I verily believed to see the goodnesse of the Lord in the land of the living.* Are you *weak*? faith will reach you a *staffe*, and that is God himself, upon whom the sinking soul may *stay* it self. Are you *scorched* with *heat* in your walking? faith will fetch *cooling* vertue from the *Fountain* Christ, to refresh you.
Heb. 11.26. Doth the difficulty & the tediousness of the way discourage? See, saith faith, *There's the recompence of reward*, you will be at
Eph. 6.16. it presently, *hold out*. Are you afraid of enemies? faith will *shield* you. Do you *want necessaries* for your journey in your wildernesse-way? faith will go to Christ, and fetch food, raiment, counsel, gold, &c. 'twill bring in all *provision* that's necessary. Are you troubled because you are alone? faith will bring Christ, the promises to bear you company. Are you
Joh. 3.14. sometimes *stung* by the way? saith faith, there's the *brazen Serpent* to heal you. *Admirable* is the *use* of *faith* in a Christians *journey*; make it your *Vade mecum*, and all is well. *Faith* will do strange things, 'twill lay you *low*, and at the same time 'twill *lift you up*; 'twill make your condition *good* and *bad* by the same breath; *bad* as to *weak worthlesse* self; *good* as to *God*, to *rich* and *free* grace; faith will by the *same* hand *empty* and *fill*; faith will make the *Sun* to *shine*, even when *clouds* and *darknesse* are round about you; faith will (like the *Philosophers stone*) turn all into Gold. But I am got into an excellent subject, and I forget my self.

Seventhly,

Seventhly, walk with God *nimbly*; quicken your pace, and go fast in the way of God; strive who should go the fastest, to be as the Disciple that out-ran *Peter* to the Sepulcher, *John* 20. 4. *I will run the way of thy Commandments*; *David* would not *creep* to Heaven, but he would *run* to Heaven. What a shame is it? many *run* to *Hell*, and we do but *creep* to *Heaven*; some make *haste* to get *wealth*, and we are *slow* in getting *glory*. Let me tell you this, the *faster* you *walk*, the sooner you'l come to your *journeys* end. But if we go so *fast*, we *fear* we shall be *weary* and *faint*; You have an excellent Promise to prevent this objection. *Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength, they shall mount up with wings as Eagles, they shall run and not be weary, and they shall walk and not faint. Natural motion* spends *strength*, but *spiritual motion* increases *strength*, here the way to *do much*, is to *do much*. But they that would go *apace*, must not burden themselves with any *weighty* things: the world is a *weight*, sin is a *weight*, *Let us therefore lay aside every weight, and let us run with patience the race that is set before us*. There must be *patience*, because sometimes the *way* is *bad*; and there must be *running* or nimblenesse, because the way is long. 7. John 20.4. Psal. 119.32. Prov. 28.22. Isai. 40. 30, 31. Magno viatico breve itur vitæ non instruitur, sed oneratur. *Min. Fœlix.* Heb. 12. 1.

Eighthly, walk with God *cheerfully*. *Rejoyce in God alwaies; and again, I say, rejoyce*: The *gemination* of the *command* argues the *difficulty* of the *duty*, and the *excellency* of the *duty*. God loves a *cheerful giver*, and he also loves a *cheerful liver*. Nothing doth more *honour* Religion, than the cheerfulnesse of them that possesse it. Is not this one of the reproaches that wicked men cast upon the people of God? they are heavy, sad, drooping, melancholy men, there's no mirth amongst them; wipe off this reproach by a cheerfull walking: I do not presse upon you the *foolish*, *frothy*, *carnall* mirth of the world, but that which is *holy* and *comely*. Lift up your heads, give not way to dejectednesse. *The joy of the Lord is your strength. By sorrow of heart the spirit is broken*; it *breaks* the *countenance*, it *enfeebles* the *spirit*; who should be cheerful if not you? *Why art thou so sad from day to day, seeing thou art the Kings Son*, said *Jonadab* to *Amnon*? Is *God* your *Father*, *Christ* your *Saviour*, 8. Phil. 4. 4. 2 Cor. 9. 7. Spiritus Calvinisticus est Spiritus Melancholicus. Nehem. 8. 10. Prov. 15. 1, 2, 3. 2 Sam. 13. 5.

viour, Heaven your inheritance, Everlasting Joy your portion; notwithstanding all this, will you be sad? But we are thus and thus afflicted. Be it so: Yet rejoyce, your sin is pardoned, this makes affliction to be no affliction. Isai. 33. 24. *And the inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity.* But we are often under the sad withdrawing of God. Be it so, yet rejoyce. Isai. 54. 7. *For a small moment have I forsaken thee, but with great mercies will I gather thee.* But we are to *mourn* for sin. True, but one duty must not justle out another. Even in this *sorrow* there is matter of *joy*, and this sorrow is very well consistent with spiritual rejoycing. I might instance in other things; pray labour to be cheerfull: 'tis not onely your *privilege*, but your *duty*; which if you will discharge (not from the *constitution* or *temper* of the body, but) for *Gospel-Principles* and *motives*, it will be highly pleasing to God, and much to the *credit* of your profession; *Daniel* Dan. 1. 15. with his *pulse* to look so well! surely there's something in it; when wicked men shall see you, though under affliction, to bear up cheerfull, surely they will say, There's *something excellent in Religion.*

Verus pœnitens de peccatis dolet, & de dolore gaudet.

9. Indefinenter ambulavit. *Jun.*

Ninthly and lastly, Walk with God *constantly* and *perseveringly*. Thus *Enoch* walked (as hath been already hinted) 'tis not a turn or two that will do the businesse; you must *persevere* in the way of *Holinesse*. I beseech you take heed of *Apostasie*, a sin never more common than in this Age; that indeed if the Scripture was not very clear, as to this point, never was there so much cause to *question* the truth of that *comfortable doctrine* of the *Saints Perseverance*, as now. But there's no disputing from the *meteor* to the *fixed* Star. Hold on in your way, do not depart from the *Living God*. Heb. 3. 12. *If any man draw back, my soul shall take no pleasure in him.* Heb. 10. 3. 'Tis your perseverance that must *crown* all. Mar. 10 22. *He that endureth to the end, he shall be saved. Hold that fast which thou hast, that no man take thy Crown.* Revel. 3. 11. *Lose not that which ye have wrought, but receive a full reward.* 2 Epi. of Joh. 8 Better ye had never *entred* upon this walk, than not to continue in it; Can ye be better than in Gods waies? Are *Egypts onions* better than *Canaans grapes*? Will you leave the *joys* of *holinesse* for the *pleasures of sin*?

Recedente justitia recedat necesse est & corona; Cypr. de Unit. Eccl. 2 Per. 2. 21.

Are

Are you not within *ſight* of the place of *reſt*, and will you now *turn back*? will you *repent* of your *walking* with God when you come to *die*? if you leave him, will you be any thing but *ſalt that hath loſt its ſavour, that's good for nothing but to be thrown to the dunghil*? The *Lord*, even *God* our *Father*, ſo *eſtabliſh you*, that you may ſo *walk*, and ſo *run*, that ye may *obtain*. Turpe eſt in extremo deficere. Luk. 14. 34. 1 Cor. 9. 24.

I have done with the *Directive* part. I now come to the *Perſwaſive* part, to exhort and preſſe you to this bleſſed walking with God.

To prevail with you herein, I might lay before you ſeverall Arguments, drawn from the *preſent ſtate*. As

First, 'tis the *ſafeſt* walking. He that walks with God, he's under the *Protection* of Heaven, nothing can hurt him; *He ſhall dwell on High, his place of defence ſhall be the munitions of rocks. He ſhall abide under the ſhadow of the Almighty. His Tabernacle ſhall be in peace.* 1. Iſa. 33. 16. Pſal. 90. 1. Job 5. 24.

Secondly, as there is *ſafe protection*, ſo there is *abundant proviſion* in this walking with God. Here's no *danger* to be *feared*, here's no *good* to be *wanted*. *The young Lions do lack and ſuffer hunger, but they that ſeek the Lord ſhall not want any good thing: Bread ſhall be given him, his waters ſhall be ſure.* 2. Pſal. 34. 10. Iſa. 33. 16.

Thirdly, this is the *ſweeteſt* walking. What are all the joys of carnal men, to the joys and comforts which are to be found in an holy life? *Wiſdoms ways are ways of pleaſantneſſe, and all her paths are peace. Thou meeteſt him that rejoyceth and worketh righteouſneſſe, thoſe that remember thee in thy waies.* 3. Prov. 3. 16. Iſa. 64. 5.

Fourthly, this is the moſt *honourable* and *glorious* walking. It puts a glory upon the creature to walk with his *Creator*; as 'tis an honour to the beggar to walk with a King. Holy men are glory it ſelf. *Upon all the glory ſhall be a defence. Faith puts a Glory upon the Perſon, and Holineſſe upon the Life.* 4. Iſa. 4. 5.

Fifthly, this walking *pleaſes* God. *Enoch had this teſtimony, that he pleaſed God.* His walking with God was pleaſing God. 5. Heb. 11. 5.

I might very much enlarge upon theſe and ſuch other Arguments: but I paſſe them by, and ſhall only inſiſt upon the great *Motive* in the text: Walk with God on *Earth*, and *live with God* in *Heaven*. *And he was not, for God took him.*

And.

And so I passe from *Enochs Holinesse*, to *Enochs Happinesse*. Here I might enter upon a very large discourse from this clause, but I'le only open the sense of the words, and then shew you what there is in them, to stir you up to walk with God.

ואין ננו כי לקח אתו אלהים.

To all the rest its said, *And he died, And he died*, but here's a *variation* of the phrase, *He was not*, &c. In the *Hebrew* 'tis, *And not he, for God took him.* Some make the words to hold out *Enochs death. And not he*, (that is, he died) *God took him*, (that is) away by a sudden and untimely death: And so 'tis parallel to that, *Gen.* 42. 36. *Joseph is not, and Simeon is not*, and *Jer.* 31. 15. *Rachel weeping for her Children, refused to be comforted, because they were not*, (*viz.* they were dead) and so for the other expression, saith *Elijah*, 1 Kings 19. 4. *It is enough now, O Lord, take away my life.* And thus the Jewish Doctors do expound the words. But this is directly contrary to what we have in the New Testament, *Heb.* 11. 5. *By faith Enoch was translated, that he should not see death.* Oleaster says from hence, 'tis probable he did not dye; and *Drusius* with his wit would enervate the strength of the place, by several evasions which he suggests, but both are censured; *Pererius* blames the one, and *Rivet* the other.

Sumpsit eum Deus i.e. mortuus est. *Aben-Ezra.*

*Drus. in Præf. ad Henoch*
*Perer. de transf. Enoch quæst.* 1.
*Rivet Exercit.* 49. *in Gen.*

In the general, all the learned agree in this, that *Enoch* did not die, but that he was in an extraordinary manner translated hence, so the *Targum* renders it; *God made him not to dye*: so the *Septuagint*, just as you have it, *Heb.* 11. 5 *He was not found, for God had translated him.* But if we come to particulars, we shall finde a difference betwixt the Protestant and the Popish Writers, and that in two things.

Non erat, quia non mortem fecit Deus.
Οὐχ ἑυρίσκετο, διότι μετέθηκεν αὐτὸν ὁ Θεός. *Septuag.*

1. As to the *Place*, whither he was *translated.*

2. As to his *unalterable permansion* or *continuance* in that *place*, whatever it is.

1.

For the first, the *Papists* say, he was translated into *Paradise*, where *Adam* and *Eve* were put in the state of their innocency. There *Enoch* and *Elias*, and some others, are placed by God, there to continue in a very happy state for some time. Many of the Papists themselves do not greatly fancy this opinion; for some of them do agree with us, as to *Enochs Translation* in-

Rev. 2. 7.

to

to the *Paradiſe* of *Heaven*, and others deny that that Paradiſe into which our firſt Parents were put, is yet in continuance. No'twas loſt in the *Univerſall Deluge*. But others of them are very hot upon it, as *Bellarmine*, *Liſſius*, *Sixtus Senenſis*, *&c.* And ſome of the *Ancients Fathers* are of their ſide, *Juſtin Martyr* ſpeaks expreſly the ſame; ſo doth *Ireneus* and ſome others; and the * reſt of them generally ſpeak *modeſtly*, as being rather for a *ſober ſilence* than a too *curious inquiry* into this ſecret, which the Scripture doth not clearly make out to us.

*Perer. diſp. de Enoch.*

Dicere Henoch & Eliam non eſſe tranſlatos in illum Paradiſum terreſtrem inibique verſari, eſt contra divinam Scripturam, & à fidei regulâ exorbitare. *Sixtus Sen. l. 5. Annot. 36. Juſt. Mart. Quæſt. & reſp. ad Orthod. in Reſp. ad Qu. 85.*

Dicunt Presbyteri qui ſunt Apoſtolorum Diſcipuli, eos qui tranſlati ſunt, illuc tranſlatos eſſe. *Iren. Adv. Hæreſ. l. 5. c. 5.*

* Οὐ δεῖ ζητεῖν τὰ σεσιγημένα, εἰδέναι δὲ περισσὸν τὰ μεμυημένα. *Theodor. Qu. in Gen. Inter. 45.*

* Εἰ τὶς βέλοιτο πεισθῆναι, καὶ λέγειν, καὶ πῦ αὐτὸς, μετὰ ἁρπαγῆναι; εἰσάγειν μὲ λογισμοῖς ἀνθρωπίνοις κατακολουθεῖν καὶ τὰ πυρὰ τῆς Θείᾶς πολυπραγμοσύνῆ ἀλλὰ πιστεύειν τοῖς λεγομένοις. Et quæ ſequuntur. *Chryſoſt. Hom. 21. in Gen.* Quid de Heliâ factum ſit neſcimus; hoc de illo tamen credimus, quod vera Scriptura teſtatur. *Aug. contra Fauſtum Manich.* Quò raptus fuerit, Deus novit. *Cyprian.*

Our *Divines* on the other hand aſſert, that *Enoch* was *tranſlated* into *Heaven*, the *Cœlum Empyræum*, the *place* of the *bleſſed*, both *ſoul* and *body*, and that he is now there *immediately* with *God*, in a ſtate of *bleſſedneſſe* and *perfection*. 'Twas with *Enoch* in his *Tranſlation*, as it was with *Eliæs* in his; but of him 'tis ſaid, *he went up by a Whirlwind into Heaven*, 2 Kings 2. 11. thither therefore did *Enoch* go alſo. Much is ſpoken for the juſtifying of this opinion, though when all is done, the judgement will not be under ſo full a command to aſſent to it, becauſe the word is ſilent, or at leaſt doth not ſpeak ſo expreſly to it. They that will pleaſe to inquire further into it, many turn to the Authors cited in the Margent.

*Gerh. l. 8. de Mor. 1 163. &c Rivet. Exercit. 49. in Gen. Mr. Perkins upon Heb. 11. 5. Calvin ſeems to differ, Neq; tamen in cœleſtem gloriam tranſlatus eſt; ſed tantùm præſens is vitæ miſeriis ſolutus, donec veniret Chriſtus reſurgentium primitiæ. Rivet giveth you his ſenſe in theſe words, in Exercit.* priùs citatâ.

*Peter Martyr alſo ſpeaks ambiguouſly.* Loc. Com. Cl. 32. c. 16. de raptu Heliæ & Henoch.

2. A ſecond difference is as to *Enoch's Permanſion*, in that *ſtate* into which he is *tranſlated*. The *Papiſts* ſay he did not die, but he ſhall come again, and then he ſhall be ſubject to death as others are; and at this comming he ſhall appear with *Elias*, as the *two witneſſes* that *John* ſpeaks of, and ſo he ſhall be ſlain. We ſay, *he never died* (againſt the Jew) *and never ſhall die* (againſt the Papiſt) his Paſſe to glory was extraordinary, and ſo he falls in with thoſe whom the Lord ſhall finde alive at his ſecond comming, *they ſhall all* * *be changed*, but they ſhall not die. 'Tis true, 'tis appointed to *all men once to die*, but yet God can grant an *exemption* or *extraordinary diſpenſation* where he will, for he is not ſo thereby bound, but he can act as he pleaſes. And whereas 'tis ſaid, *All have ſinned, and therefore death hath paſſed upon all*; that is to be underſtood in point of *guilt*, which makes all *obnoxious* to death, and to deſerve the inflicting of that as the puniſhment of ſin, yet God may give a *relaxation* out of his *mercy* and *gracious Soveraignty*. The objections of our adverſaries are not conſiderable further, than in what hath been hinted, and therefore I will not ſtay upon them.

Nondum Henoch eſt mortuus, ſed morietur tamen aliquando, quia ſententia, &c. *Aquin in Com. ad ep. ad Hebr.*

* 1 Cor. 15. 51

Si quis illud Apoſtoli objiciat, conſtitutum eſſe omnibus ſemel mori, facilis eſt ſolutio, quod mors non ſemper ſit Divortium animæ à corpore, ſed mori dicuntur, qui corruptibilem exuunt naturam, qualis erit mors eorum quos dies ultimus ſuperſtites inveniet. *Calv. ad loc.* Rom. 5. 14. Id intelligi debet de mortis jure in omnes; non quòd Deus nullos a morte poſſit eximere. *Rivet.* Moritur & qui de mutatur. *Draſ.*

Having thus briefly given you the ſenſe of the words, I ſhall now draw out the ſtrength of them by way of motive to preſſe you upon this holy walking with God. There are three things that have a great *emphaſis* in them.

Firſt, *God took him.*

Secondly, *God took him immediately.*

Thirdly, *He was fit for God.*

1. Firſt, I ſay, *God took him* (that is) to himſelf, to be where he is, to enjoy his *beatifical Preſence in Glory*. *Enoch walked with God, and Enoch went to God.* This is the happineſſe of every child of God that walks with him, whenever he dies God takes him. *Enochs paſſage* was *extraordinary*: *He was not*, that was

Ἀνεχώρησεν πρὸς τὸν θεόν *Joſeph. Ant. Jud. l.* 1. *c.* 4. Hoc enim de Enoch legimus aut Eliah; ſed & tu rapieres in Spiritu. Ecce currus Eliæ, ecce ignes, etſi non videntur, parantur, ut juſtus aſcendat, innocens transferatur, & tua vita mori neſcit. *Ambroſ.*

to

to himself; but *Enochs* Glory, for the *substance* of it, *every* holy man hath it; *God took him*, that's a happinesse in common to all, of whom I am speaking. Let a true Christian go out of the world which way God pleases; with God he is, with God he rests. *Death* doth but bring such into their *Fathers Presence*, that's all the *hurt* it doth them. Here in the body they are absent *from the Lord*, death brings them into the *Presence Chamber*; when they are dissolved, they are *with Christ*. Is it so? who then would not walk with God? To be with God, I say it again, to be with God, what tongue can expresse, what heart can conceive what this is! 'Tis a blessed thing to be with the *Angels* (those that *stand by*, as the Prophet speaks) with the *Church* of the *first-born*, the old *Patriachs*, *Abraham*, *Isaac*, and *Jacob*; the blessed Apostles; what's *Paul* in the *Pulpit*, to *Paul* on the *Throne*? (and yet that was one thing which *Austin* would have desired to see) but what's all this to be with God Himself? what's the *presence* of the *Star* to the *presence* of the *Sun*! To be with God, what is it? Never to *sin* more, never to *sorrow* more, to be made *perfect*, to *inherit* his *own glory*, to have *uninterrupted communion* with him, to be at *rest*, alwaies *praising* God, *pressed* down with nothing but a *weight* of *glory*. I speak much, and yet how like a child do I speak? (and well may I speak but so, when *Paul* himself thinks he speaks but as a *child*, in the setting out of this infinite glory.) Well, walk with God, and all this is yours: when others are sent away with a *Depart from me*, *separated* from the Presence of the Lord, you shall be with him, and lie in his bosome, in whose *Presence is fulnesse of joy, and at whose right hand are pleasures for evermore*.

2 Cor. 5. 6. Phil. 1, 23.

Zach. 3. 7. Heb. 12. 23. Matth. 8. 11.

Revel. 7. 17. 1 Cor. 13. 9, 10 Matth. 25. 23. 1 Thes. 4. 17. Rev. 14. 13. Psal. 84. 4. βάρος δόξης 2 Cor. 4. 17. 1 Cor. 13. 11. Matth. 7. 23. 2 Thes. 1. 9. Psal. 16. ult.

*Tertul.* Enoch translatus est in carne, Elias carneus raptus est in cœlum; nec dum mortui & Paradisi jam coloni, quod nos imitamur jejunio illi possident Dei consortio, &c. *Hier. ad Pammach.*

Secondly, *God took him immediately*. He was not put into some *third* place, a *Limbus Patrum*, an *Abrahams* bosome (distinct from Heaven) there to be a *Probationer* or an *Expectant* of *Glory*; No! *Enoch* in his *life* was *candidatus æternitatis*, after his *Change*, he was not *candidatus gloriæ*, but *possessor gloriæ*. Thus it is with every *holy Walker*, *He is not, and God takes him*, as soon as the *breath* is out of his *body*, *immediately* he is with God; 'tis a short *cut*, from the *sick-bed* to the *glorious*

*rious Throne.* The body indeed, like *Elijahs mantle*, ſtayes a little behinde, to be locked up here in a *Cabinet* of *duſt*; but the ſoule ſtayes not, it takes a *quick* and *ſtraight flight* to God.

*Gerh. de morte in fine.* The *body* ſleeps, but the ſoul knowes no ſuch thing (they are aſleep themſelves that dream of ſuch a thing) it doth not go to the *pillow*, but to the * *white robes*; 'tis *Calvins* expreſſion: *Verily, I ſay unto thee, to day ſhalt thou be with me in Paradiſe.* The *Theefe* made *Chriſt* to wait long for his *repentance*, but *Chriſt* will not make him to ſtay a jot for his *glory*: 'tis but *crucified by man*, and *glorified by God*. Will not this engage you to walk with God? who can hear theſe things, and not be wrought upon? I beſeech you thus walk, and you have but one *journey* more, and that is *to go to God*, and that ſhall be done in a *moment*; you go but ſlowly *towards Heaven*, you ſhall go apace into *Heaven*. *Sin* hinders you in your *motion* in *grace*, nothing ſhall hinder you in your *motion to glory* (if the ſoul may be ſaid to move.)

* Rev. 7. 9. *Pſychopann.* Luke 23 43.

3. Thirdly, *Enoch* was *fit* for God, or meet for God. *He walked with God, and was not, God took him.* Here was nothing more to be done for *Enoch*, but to take him. We ſay in Philoſophy, God and Nature do nothing *per ſaltum*; it holds true here; God doth not take a ſinner *reeking* in his *luſt*, and preſently make him an *heir* of glory; no, God *prepares* him for it. *Giving thanks to the Father, who hath made us meet to be Partakers of the inheritance of the Saints in light.* The *cloth* will not receive the *ſcarlet tincture* at firſt, but it muſt be prepared by ſome *lighter colours*; thus 'tis here, firſt there muſt be the *tincture* of *grace*, ſo to make way for the *tincture of glory*. If God ſhould take one that was not an *Enoch* to himſelf, he would long to be from him again. *Heaven* would be worſe than *Hell* to him. Here's another motive then to ſtir you up to walk with God; then you are fit for God. You muſt be *prepared* for Heaven, as well as Heaven is *prepared* for you. Thus you cannot be, unleſſe you walk with God, for *holineſſe* is our *identity*, or *aptitude*, or *meetneſſe* for glory. The *unholy* man is fit for *hell*, *Judas went unto his own place*. The *holy* man is fit for *Heaven*, *Enoch went to his own place*. Be thus, and then ſay, Lord, I am *ready*, my *work* is done

Col. 1. 12.

John 14. 2.

Act. 1. 15.

done, my *heart* is prepared, *Come Lord Jesus, come* and *take* me *quickly.* Rev. 22. 20.

The summe of all is this, Go home and be *Enoch-Walkers* for the time to come; as you desire to be with God in the *Kingdom* of *Glory*, walk with God in the *Kingdom* of *Grace*. Thus *live*, and thus *die*.

Thus much for the *second* Use, I might add a *third* to *help* you in this walking with God. I have directed you as to matter and manner; but some may say, what shall we do that we may thus walk with God? 'Tis time to break off from this discourse, otherwise I might inlarge upon these *two* or *three* particulars. *Use 3.*

First, if you would walk with God, *you must get out of a state of nature.* *Inanimate* things do not *move*, *motion* is only proper to things that have *life*; men in their naturall estate are dead, they cannot walk; speak to them of this, 'tis in vain, *aliquid deest*, as he said of the *Statue*; there wanted a *soul*, here an *inward principle* of life. *Opportet esse aliquid intus*, as to this walking with God. The *Watch* may go right for an hour or two, but 'twill not hold if the *Springe* be amisse. *Naturall* men may take a *pace* or two in the wayes of God; but they cannot *walk* unlesse the Springe be right, unlesse the *heart* be *renewed*. Eph. 2. 1.

Secondly, *Serious consideration is very requisite to this Walk.* *Ponder the path of thy feet. I thought on my waies, and turned my feet unto thy testimonies.* The *holy* man is the *considering* man. He that is not *much* in the *duty* of *meditation*, will be *little* in the *way* of *holinesse*. Every day consider, *how* you walk, *where* you walk, what your *temptations* are, what *snares* are laid for you, that you may avoid them, what your way is, that you may keep in it: this will much help you in your walking with God. 2. Prov. 4. 26. Psal. 119. 59.

Thirdly, *take in the strength of God to enable you thus to walk*; for you cannot walk *with God without God*. *The way of man is not in himself, it is not in man that walketh to direct his steps.* If God do not *guide* you, you will *lose* your way; if God do not *strengthen* you, you will *faint* in the way; if God doth not by the *influences* of his *grace*, put you into the way, you will never 3. Sine ipso cum ipso ambulare impossible est. *Halls Enoch.* Jer. 19. 23.

ver *get* into it. Oh, *pray* that you may thus *walk*, the more *dependently* you live *on* God, the closer you will walk *with* God, the *lesse* there is of *self*, the *more* there will be of *holinesse*. *Now the*
Heb. 13. 20, 21. *God of Peace, that brought again from the dead our Lord Jesus Christ, that great Shepheard of the Sheep, through the bloud of the everlasting Covenant, make you perfect in every good work to do his Will, working in you that which is well-pleasing in his sight,* (*viz.* this holy walking) *through Jesus Christ, to whom be glory for ever and ever, Amen.*

I have done with the *Text*, I now come to the *Providence*, the present *afflictive* Providence, which is the occasion of this sad and solemn Assembly: And that is the *Death* and *Funeral* of the Reverend Mr. *Richard Vines*, whose *soul is with God*, whose body is with us now to be interred; confident I am, here are many hundreds in this Congregation, that could *drop* many *tears* into that *grave*, where this *once useful body*, is now to be laid up as an *useless piece of clay*.

I shall not be long in this discourse; and before I enter upon it, I must tell you that I am very sensible of my unfitnesse for this work, from first to last, and therefore with much regret and fear (the Lord knows) did ingage in it. Alas!
Job 8. 9. I am but a *man of yesterday*, a Novice, for me to do this last office for such a man as our deceased Father and Brother was, and that too, in the presence of so many *grave, judicious, learned Ministers*, who may be my fathers, truly I blush at it: but you may all spare your censuring of me, for I do very severely censure my selfe. All this had been prevented (to your, I am sure to my own great comfort and satisfaction) if another darkish Providence had not interposed. There was a worthy person design'd first to this work, one whose head and heart God hath inured to Funeral Sermons, one who was intimately acquainted with him that is dead and gone, and so had been for many years, one who was as willing as fit for the service, but he is at present Gods Prisoner, and dis-inabled by distempers of body: The Lord continue his life, that hee may preach many Sermons more, but no more Funerall Sermons for such instruments as this our brother was, if the Lord please. But we'l leave the *Apology*, and come to the businesse.

Another

Another of the *Chariots* and *Horſemen* of our *Iſrael* is gone: one of the *three*, not one of the *thirty*, for he may well be put amongſt the firſt, as exceeding the moſt, inferiour to none. We may this day ſay to God, with an *humble ſubmiſſion* to him under his correcting diſpenſations, as to the death of Miniſters; *Joſeph is not, and Simeonis not, and ye will take away Benjamin, all this is againſt me.* Dr. *Gouge* is not, Mr. *Gataker* is not, Mr. *Strong* is not, Mr. *Robinſon* is not, my dear and precious friends, Dr. *Hill* and Mr. *Whitaker* are not, of late worthy memory Mr. *Marſhall* is not; all theſe *are not*, and now *Benjamin* is gone too. Theſe things are very ſad, the Lord help us to lay them to heart. 2 Kings 2.12. 2 Sam. 13. Gen. 42.36.

*Hiſtorical Narratives* are very uſuall upon this occaſion, I ſhall be very ſhort in mine.

Mr. *Vines* was born at *Blazon* in the County of *Leiceſter*: when he was of competent age, he was ſent to the Univerſity, where he continued for ſome years a Student in *Magdalene College*. In which time he diſcovered much quickneſſe of wit, and pregnancy of parts, which though they made him *lively* and *acute*, yet never *ſinful* or *prophane* (which is a great commendation, when we conſider how apt your *hot* wits are to *boil* up to a *ſcum* of *frothineſſe* and *prophaneneſſe*.)

From the *Univerſity* he was removed to *Hinckley* in his own Countrey, where for ſome time he was a School-maſter. And let this be no diſparagment; I could inſtance in rare inſtruments of Gods glory in the Church of Chriſt, who began with that employment; but Mr. *Vines* is enough to himſelf, and may rather give then take credit from any.

From thence he was called to the Miniſtry at *Weddington* in the County of *Warwick*, where how diligent and painful he was in his work, 'tis ſufficiently known. Not bounding his parts and pains there, in the limits of a private village, he undertook a Lecture every fortnight at *Non-eaton*, which he carried on with much profit too, and much applauſe from his hearers, inſomuch, that in thoſe daies when preaching was a rare commodity, many both Miniſters, and Chriſtians would travel many miles to hear him.

The late and never enough to be lamented *Civill War* drawing

ing on, he was forced from his Houſe and Charge, for his Preſervation to go to *Coventry*: There he is not idle, and the inhabitants were ſo affected to his Miniſtry, that they earneſtly deſired him to ſit down with them. And indeed 'tis *pity that great lights ſhould burn out in little rooms.* The *Parliament* calling an *Aſſembly* of *Divines*, he was nominated a Member of it, and deputed to have a ſhare in that work: And 'twas a mercy to the Church of God that he was ſo, for how much ſervice he did there in the matter of *Church-Government*, may ſafely be concealed, ſcarcely be expreſt without offence.

This was the occaſion of his comming up to this famous *City*: and here too, no ſooner was he come, but he had a call to *Clements Danes*, a very large and conſiderable Pariſh. And how effectuall his preaching there was to the good of many, Some I am ſure, in this Congregation can teſtifie, not without many teares, ſo much are they troubled at the drying up of thoſe breaſts, from which for ſome years they had ſo wholeſome nouriſhment.

Afterwards he removed from thence to *Watton* in *Hartfordſhire*, was alſo choſen to be Head of a College in *Cambridge*, *viz. Pembroke-Hall*; who more fit for learning, for a ſpirit of Government, for ſuch a truſt, than he? there he continued very uſefull and ſerviceable, till he was put out, becauſe he would not take the *Engagement*, I ſay, *that Engagement* which was a ſtone of ſtumbling, and a rock of offence, to many tender conſcientious Miniſters in this Nation.

Rarò ſolent ingenia inſigniter ſœlicia robuſta ſortiri corpora, ſic diſpenſante Natura, ut quod animi viribus additum eſt, corporis detrahatur. *Eraſm. in Ep. Præf. ad Aug. opera.*

From being Paſtor of *Watton* he was invited hither to *Lawrence Jury*, and ſo returned to *London* again: *And here this famous light went out.* Hence was his laſt removall, *viz. to glory.* What his carriage and behaviour was here, you know better than I; and yet ſo much *I* know, that I dare confidently ſay, do but lay aſide ignorance and prejudice, and you cannot but bleſſe God that ever he came amongſt you.

Long he had not been Miniſter here, but he fell into ſome *decaies* and *abatements*, both in his ſpirit and ſtrength, continuall pains in his head did ſomewhat cloud him, but yet *Carthage* might be ſeen in the very *duſt* of it. Hee was formerly of

of a very ſtrong conſtitution, but lately infirmities grew much upon him, which he grapled withal ſome moneths together, till God ſent his meſſenger with a *final Arreſt* to take him away from us. At the Arrival of which upon *Monday* morning, betwixt two and three of the Clock he died, at the Age of 56. or thereabouts. *We bleſſe God he lived ſo long, we mourn becauſe he died ſo ſoon.* And 'tis thought he might have longer liv'd, had he wrought leſſe; but why do we ſpeak of that? *His appointed time was come.* Job 14. 14.

And now we may bring my *Text* and the *Providence* together; for of our brother we may ſay, *He walked with God,* and *he is not,* for *God hath taken him.* Shall we leave him thus? A little I beſeech you of his *worth*: you have heard much from him, be willing to hear a little of him, partly to work upon your thankfulneſſe that you ever had him; partly, to work upon your ſorrow, that now you have loſt him; but chiefly that God may have glory in raiſing up ſuch an inſtrument, ſo rarely qualified and accompliſhed for his ſervice. I ſhall do it very plainly; *The Pearl needs no Art, tis beautiful enough in its own luſtre.*

Ut eſt modeſtiæ non agnoſcere laudes hominum, ità gratitudinis eſt non tacere viros, per quos numinis benignitas tanta commoda largitur humano generi. *Eraſ. ib.* Joh. 5. 35. Job 33. 23. Acts 8. 24. Ut vaſa Ægyptiis erepta in uſum Tabernaculi converti potuerunt, ſic Literarum & Philoſophiæ ſtudia, &c. *Voet in orat. Fun. pro Schotano.* p. 16.

He was a burning and a ſhining light; An *Interpreter,* one of a thouſand; of very great and eminent parts, taller by the head and ſhoulders than his ordinary brethren; A man *mighty* in the Scriptures, another *Apollos* in that, exquiſitly accompliſhed in all parts of Learning; a perfect Maſter of the Greek tongue; a good Philologer, an excellent Oratour, witneſſe his curious and ingenious Oration, at the Funeral of the Noble *Earl* of *Eſſex,* (in whoſe affections he had a great intereſt,) He was a ready and piercing Diſputant, and ſo he approved himſelf to admiration, in thoſe two famous Treaties, the one at *Uxbridge,* the other at *Newport* in the Iſle of *Wight.* He was a ſolid and moſt judicious Divine, who read much, and concocted what he read, one who was able to give a weighty and pithy deciſion in any controverted point. He was a notable Confuter of errours; *He ſeldome ſpoke to them, but he bit the bird in the very eye, and made them die, not a lingring, but a ſudden death.* In the courſe of his Miniſtery, he was highly Orthodox, ſound in the faith, very powerful, Tit. 2. 2.

very spiritual, his whole design and drift in his preaching was to clear up that great doctrine of *Justification* (in which he was eminently studied) to debase the *righteousnesse* of *man*, and to exalt the *righteousnesse* of *Christ*. He was one that knew how to speak a word in season to wounded spirits. There was a great * Light, who is now with God, who being under a sore desertion, did receive much comfort from him. His *diligence* in his work was great, in *labours* much, in *preaching* much; and to the last his great weaknesses could not keep him from his Masters work: that which would have made some kept their beds, could not keep him out of the Pulpit. *The day before he died, being the Lords day, here he preached once, and administred the Lords Supper, and the day he died on, he was to preach a Funeral Sermon at Clements Danes.* As he *preach'd*, so he *liv'd*; by his parts, he did ὀφελεῖν, by his graces he did ὀφελεῖσθαι, what he *preach'd* to others, he *practic'd* himself, and was not like a *man-mark*, that shews others the way, but never stirs it self.

For his *natural temper*, he was a man of a brave undaunted spirit. Some called him *Luther*: indeed he was another *Luther*, he feared not the faces of any in the discharging of a good conscience. In his carriage he was somwhat blunt and inobservant, but not in the least proud or supercilious. He was of *unblameable* and inoffensive; that nothing can *justly* be charged upon him. Two things I know are in the mouths of many, His often removing from place to place; His covetousnesse. For the former, there is no question, but that in some cases a Minister may * remove, (though here in for the avoiding of offence, it concernes us to be very wary.) And as to his particular case, I understand what his grounds were in all his removals, excepting only one, and am fully satisfied, that his removings upon them were lawful and warrantable, and so I suppose would his censurers be too, if they did but rightly understand how things were with him. For his *covetousnesse*, I suppose, by this time, that reproach is washed off, by what he hath left behind him, it abundantly appears, *His heart was not much in the world, if it had, sure there would have been more of the world in his purse.* 'Tis not convenient to speak out particulars, but this

In corde meo iste unus regnat Articulus, in quem fluunt & refluunt omnes meæ Theologicæ cogitationes diu noctúque. *Luther.*
Isai. 50. 4.
* Mr. *Angell of Grantham.*
2 Cor. 11. 23.
Vultis ut Dominus meus adveniens me offendat otiosum? Calvini dictum. *Vid. Bez. in vitâ Calv.*
Pasce verbo, pasce exemplo, pasce subsidio. Pasce verbo prædicationis doctè, pasce exemplo conversationis sanctè, pasce subsidio charitatis pie. *Greg. in Past.*
* *Vid. Bowles. Past. Evangel. l. 3. c. 7.*

this I may confidently say, *There hath not been a Minister of any repute in this City, for some years, who died with so mean an estate as he*; and indeed, if the truth was known, they that censure him for this, would rather censure him upon another account.

But to shut up all. Take him as a Christian, he was another *Enoch*, a true Walker with God, a very holy man; more I can speak of none, lesse I cannot speak of him. Thus he was, but now he is not, he is gone, we shall never hear him, nor see his face more. Oh! that's a cutting word. His life was like *Enoch's* life, and his death very like to *Enoch's* Translation. He died suddenly. He went well to bed, slept, and died. *His death was a sleep indeed*; being weary and spent with his work, God took him to Heaven, there to give him a Cordial; from the Pulpit he went to the Throne; as soon as he had ended his Sabbath here, he entred upon his everlasting Sabbath in glory. He went warme from his work to his wages, *That's a blessed thing, for a Minister to be found by death about his Lords business.* His work was done, he had finished his task, was weary and feeble. God his good Master takes him to himself, crownes him with life and immortality, and instead of hard labour here, calls him to that joyfull work of singing forth praises and *Hallelujahs* to his God and Father. And here we leave him. God grant that thither we may follow him. Acts 20.38.

May be some will go home and say, I have spoke too much. My conscience beares me witnesse, I have spoke my heart, and what is the truth. He was a person of so much worth, that he doth go beyond all that I have spoken; for I may say of him with the Comedian, *De quo non possum ità magnificè loqui, Id virtus quin superet sua.* But others will say, I have spoke too little; that I confesse is a truth, but that is my weaknesse, not my fault. I must answer this too with that of the Poet. *Terent.*

*Quòd si digna tuâ minus est mea pagina laude,*
*At voluisse sat est.*—— *Lucan.*

I shall crave leave to adde four words to you, my sad and serious Auditours, and so I shall dismisse you. I shall speak to

you in a *fourfold capacity*; As *private Christians*, As *Ministers*, As *Parishioners*, As *Relations*.

First, as you are *private Christians*; and in that consideration, let me hint a few things to you.

1. 1. *Be deeply affected with such black Providences as this is.* The *losse* of a Minister is a great *losse*. The death of *private Christian* is sad, the death of a *good Minister* is more sad, but the death of a *godly* and *able* Minister, such a one as our brother was, this is very sad indeed. *My Father, my Father, the Chariots of Israel, and the Horsemen thereof.* The more publick is the losse, the more it is to be lamented: Godly Ministers are men that are placed in a *publick Orbe*, and therefore their losse is much to be laid to heart. What do you lose when you lose your godly Ministers? consider what the Scripture makes them to be, *Watchmen*, *Stewards*, *Fathers*, *Light*, *&c.* and you'l see you lose much when they are taken away; and more than this, there cannot be a *sadder presage* of *approaching judgments* to a Nation, than the *death* of such. When God pulls up the stakes, he intends to burn the hedge; when the pillars are removed, the house is like to fall; upon these and other motives, be seriously and deeply affected with such dispensations as this is; God looks for this from you, and his Providences call you to it: but wo unto us, *The righteous perish, and no man lays it to heart.*

2 King. 2. 12.

Ezek. 3. 17.
1 Cor. 4. 1.
1 Cor. 4. 15.
Mat. 5. 14.

Isai. 57. 1.

Secondly, *Put away those things which cause God to shorten the lives of painful Ministers.* I might reckon up many; you cast *dirt* upon them, and God casts *dust* upon them; you contemn them, and vilifie them; 'tis one of the sins of the age. *Jeroboam* made Priests of the basest of men; and now those that serve in their stead, are made the basest of men. The Heathens will rise up in judgement against us, *who alwaies honoured those that administred in the matters of their worship.* But I'le only instance in one thing: you are unfruitful and barren under all the pains of godly Ministers: they preach in season and out of season, waste their strength, spend their lungs, preach out their very hearts, and yet you never the better: this makes God to take them away in judgment to you for your unprofitablenesse. 'Tis your sin that hastens their end; if you did thrive better, they would live longer. Thirdly,

Amongst the Egypt: Priests were δευτερεύοντες μετὰ τὸν βασιλέα ταῖς δόξαις καὶ τοῖς ἐξουσίαις. *Diod. Sicul. Of Alexander. See Jos. Ant. Jud. l. 11. c. 8.*

Thirdly, *when you mourn because so many are gone, be thankful because so many are left.* God hath taken many *Labourers* out of his *Vineyard* in a little time; but many are yet spared: 'Tis of the Lords mercy, *Elisha* is not snatch'e away too. Well, they are spared a little for the *furtherance of your joy and faith*: *prize* them, and *profit* by them, or else they also shall be removed from you. Phil. 1. 25.

Secondly, let me take the boldnesse to speak a word to you my *Brethren* and *Fathers* in the *Ministery*. Though I am but an *Elihu*, yet suffer the *word of Exhortation* from me. You see you are mortal as well as others, nay, indeed your lives are more uncertain than others: your frequent labours, your consuming studies, your spending employments drive you to the grave faster than others. *The Prophets, do they live for ever?* I would from hence stir you up *to abound in the work of the Lord*, to improve your opportunities of service, whil'st health and strength are afforded to you, to double your diligence, to work *whil'st the day lasts, because night is coming, when no man can work*. You are spared when others are taken away, there are *fewer hands*, you must be the more diligent; this may be will *hasten* death, but this I am sure, it will *sweeten* death, and make you go out of the world, if not with *love* from men, yet with *peace* in your own conscience, 'twill be in the stead of a *thousand cordials* to you when you come to die. *Lord, thou knowest I have not been idle.* I have according to my poor *talent glorified thee on earth, and now glorifie thou me, &c.* Be not too much cast down at the taking away of such *eminent instruments* as this was, for God will raise up others; he never wanted instruments as yet to do his work. If he take away an *Eli*, he'l provide a *Samuel*; if there be need of eminent instruments for the beating down of *errour*, the holding up of *Truth*, Such God will provide. He'll have an *Athanasius* for an *Arius*, an *Augustine* for a *Pelagius*, a *Prosper* for a *Cœlestine*, a *Fulgentius* for a *Faustus*. I say, let's not be cast down, God will never want Workmen to do his work: only let us make this use of it, we that are *remaining Elisha's* to get *Elijah's* spirit doubled upon us, to treasure up a large stock of grace and knowledge, that we may be able to 2. Job 32. 6. Zech. 1. 5. 1 Cor. 15. ult. John 9. 4. John 17. 4.

bear some considerable weight when old pillars are gone; and to increase our diligence, as God increases our work.

3. Thirdly, I shall suggest something to you the Inhabitants of this Parish, who have the deepest share in this sad Providence, for though the *Eclypse* reaches further; yet 'tis darkest in your borders. God hath smote your Shepherd, and you are like to be for a time as a scattered flock; a Shepherd you may have again but every Shepherd is not Mr. *Vines*: shall I inmind you of two or three duties.

Zech. 13. 7.

1. Blesse God for that merciful provision which he hath made for you, in a succession of godly Pastours. Not many places in this City have been better fed than you, to the praise of his Grace be it spoken.

Secondly, Study what is the meaning of God, in the taking away of your Ministers so fast. Two you have lost in a little time, though by different waies. The one burnt out like a candle, that hath no more matter to maintain its burning, the other was blowen out. This our brother, now to be interr'd was taken away by the Hand of God, the former Minister was taken away by the hand of man, whether justly or not, the great day will discover, when Kings and Parliaments must give a strict account, especially for blood, and that too especially for the blood of precious Ministers.

Thirdly, Do not forget them, though you cannot enjoy them; Let the precious truths they preach'd, always be sounding in your ears, for *though they be dead, they do yet speak. Remember them who have spoken to you the Word of God*, though now they are laid aside. You do remember them in some sense, witnesse the large expressions of your love to the widows, which the two last left behinde them, which I cannot but mention to your praise; but remember them further, so as to live according to that they have set before you. This affection is the best affection, this will be their crown and yours too at the day of judgement.

Heb 11. 4.
Heb. 13. 7.

Fourthly, if I shall not presum too far, let me advise you to be *careful in your choice again*; that when you shall come to that serious businesse, you may pitch upon one, who by his Doctrine and Life, may build upon the same foundation, upon which

which your worthy Paſtours hitherto have done. My advice may be will give offence, but I hope my prayers will not; I heartily pray, that God will direct you herein to do that which may be moſt for his glory and your ſouls good.

Laſtly, I ſhall ſpeak to you the neer and dear relations of this our deceaſed brother: you mourn, you have cauſe to mourn, we mourn with you, we lament for the publike, we ſympathize with you for your privat affliction. You have loſt much, a dear husband, a loving father; but *mourn not as without hope*, quietly ſubmit to God, who hath put this cup into your hand. *It is the Lord*, be ſilent. He is gone, but whither? *to be with God. He is not, but he is.* He is not with you, but he is with Chriſt. He is taken, but God hath taken him; He that gave, he took; ſay, (though it be hard) *Bleſſed be the Lord. If you lov'd me, you would rejoyce, becauſe I go unto my Father.* He is better where he is, than where he was; for here a poor decaying man, but there a glorious triumphing Saint. *The Lord make up this great loſſe to you, to the Pariſh, to the City, to the whole Church of God.*

4

1 Theſſ. 4. 13.
1 Sam. 3. 18.
Job 1. ult.
John 14. 28.

FINIS.

## RICHARDUS VINES.

### Anagramma.

*Charus Dei Sinus.*

UNa deest Anagrammate littera, sed tibi nullus
(O dilecte Deo) desideratur apex.

*It's true, our Anagram doth limp a little*
*That speaks thy blisse; but it wants not a tittle.*

*William Spurstowe. D.D.*

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In memory of that eminent Servant of Christ, Mr. *RICHARD VINES* deceased, lately the learned and faithful Pastour of *Lawrence* Church in *London*.

Numb. 13. 23. A *Ponderous Cluster once did give a taste*
*Of* Palestines *fertility and pleasure*
*To Zions Denizons, who in the Waste*
*Valu'd that Present as a royal treasure;*
*How fruitful was the* Vine *which bare that Cluster?*
Psal. 16. 6. *How fertile was the soil which bred that* Vine?
*How fragrant all its* Vines *then in their lustre?*
*How sweet a Paradise was that holy* Line?
*Their* Lines, *I grant, were fair, our* Lot *is better,*
*Theirs but a type was of our Promis'd Land;*
Micah 7. 1. *Their rich enjoyments were the bark and* letter
*Of what we look for in the Heavenly Strand.*
*But wo is me when* Vines *begin to fail,*
*Whence can we Grapes expect, or Cordials?*
*In howling Desert Zions Pilgrims quail*
*At the report of Babels towering walls.*
*How many* Vines *of late have been transplanted*
*From wilderness to Paradise? whose graces,*
*Whose gifts and pains we in out journey wanted,*
*Men of Seraphick principles and paces.*

*Their*

*Their choice Perfections did in thee unite,*
*As in a common Centre all the Lines,*
*Both Nature, Art, and Grace thy name made bright,*
*Each of them was a* Vine, *but thou art* Vines.

Roger Drake, *Pastour of* Peters Cheap.

## RICHARDS VINES.

Ἀναγραμματικῶς.

*Hic rarus* Videns *.

Hic est ille *Videns*; quo non est rarior alter.
Assertor Fidei; quo non nervosior alter.
Malleus Hæresium; quo non solertior alter.
Præco Dei verbi; quo non divinior alter.
Nec vitæ absimilis voci; non sanctior alter.
Huic plures, Deus alme, pares concede *Videntes*.

T. D.

* 1 Sam. 9.9. Agite, eamus ad *Videntem*, nam qui Propheta hodiè, antiquitùs vocabatur *Videns*.

*Ad Tumulum Viri quàm Clarissimi, RICHARDI VINES, Aulæ* Pembrochianæ *nuper Præfecti.*

*Malos* Iambus *enecat, beat bonos.*

Vlator! haud novum fero; sero malum:
Diu est, quod omne Triste non *novum* fiet.
Jacet, sepulta Veritas; Sciens perit;
Diémque vidit ultimum Pius suum.
At Ilias mali sequuta tot mala:
In uno habemus omne. *Vinius* cadit.

*Malo* vel ausus esse sæculo *Bonus*:
Minúsque dives esse, quàm pius minùs.
Frequenter *Angliam* dolere perfidam.
Solúmque Patrium solebat (O potens
Fide!) imminente sistere à ruina. At heu!
Ruit Columna ponderi impar impari.

Ad hæc: Sacrata Jura Numinis petens,
Amoris ille plenús in Deum, nisi
*Sacrum*, nihil dein sapit, nec appetit.
Quam in infimis morari, obire maluit;
Suprema quæritans. *Abit.* (beata Mors!)
Modis oportet hisce Episcopum mori. *P.V. Th.B.*

## On his receiving the *Lords Supper* the day, (or rather some hours) before his death.

STrange miracle! Elijah's *Blest repast*
*In fourty daies brought him to God at last.*
*But stranger this. Our* Vines *to God does go*
*In some few hours, and without fasting too.*
*And yet in me, it shall no wonder move,*
*A Raven did bring that: but this, a* Dove.
*Delicious fare! He relish'd nought beside:*
*But tasting of it, lik'd it not; and di'd.*
*Yet stay, I'me out: for know, he is not dead,*
*But after such a* Supper *went to bed.*

*Pet. Vink. M C. Lond.*

## Upon the Death of so many Reverend *MINISTERS* of late.

STill we do finde black Cloth wears out the first;
*And fruits that are the choicest, keep the worst.*
*Such men? so many? and they die so fast?*
*They 're precious (Death) Oh do not make such waste.*
*Scarce have we dri'd our eyes for losse of one,*
*But in comes tidings that another's gone.*
*Oh that I had my former tears agen,*
*(All but those few laid out upon my sin)*
*Had I an Helicon in either eye,*
*I have occasion now to verse them dry.*

*Triumph (Licentious Age) lift up thy Song,*
*Presbytery sha'n't trouble you e're long;*

*Those*

*Thoſe that tormented you before your day*
*Are now apace removing out o'th' way.*
*Tear rather, tremble* (England) *ſtand aghaſt,*
*To ſee thy glorious Lamps go out ſo faſt;*
*When Death* (*like* Sampſon) *thus lays hold upon*
*The Pillars of the Church,——the Building's gone.*
*When we do ſee ſo many ſtars to fall,*
*Surely, it boads the worlds great Funeral.*
London, *look to't, and think what Heaven is doing,*
*Thy flames are coming, when thy Lots are going.*
*Well may we all fear God intendeth wars,*
*When he commands home his Ambaſſadours.*

*That venerable Synod, which of late*
*Was made the object of mens ſcorn and hate,*
(*For want of Copes and Miters, not of Graces,*)
*Are now call'd up* (*with* Moſes) *and their faces*
*When they return, ſhall ſhine; God ſees it fit,*
*Such an Aſſembly ſhould in glory ſit.*
*The learned* Twiſſe *went firſt,* (*it was his right*)
*Then holy* Palmer, Borroughs, Love, Gouge, White,
Hill, Whitaker, *grave* Gataker, *and* Strong,
Perne, Marſhal, Robinſon, *all gone along.*
*I have not nam'd them half: Their only ſtriſe*
*Hath been* (*of late*) *who ſhould firſt part with life.*
*Thoſe few who yet ſurvive, ſick of this Age*
*Long to have done their parts, and leave the Stage.*
*Our Engliſh* Luther, Vines, (*whoſe death I weep*)
*Stole away* (*and ſaid nothing*) *in a ſleep:*
*Sweet* (*like a Swan*) *he preach'd that day he went,*
*And for his Cordial took a Sacrament:*
*Had it but been ſuſpected,——he would die*
*His people ſure had ſtopt him with their Cry.*
*My blear-ey'd Muſe* ('*tis tears have made her ſo,*)
*Muſt waſh his Marble too, before ſhe go.*

## Upon the much to be lamented Death of the Reverend Mr. *Vines.*

*ART thou gone too* (*thou great and gallant mind*)
*And muſt ſuch Sneaks as I be left behinde?*

*If thus our Horſemen and Commanders die,*
*What can the Infantry do then but flie?*
*Oh divine* Vines! *Tell us, why would'ſt thou go,*
*Unleſſe thou could'ſt have left thy parts below?*
*If there's a* Metempſuchoſis *indeed,*
*Tell us where we may finde thee at our need?*
*Who hath thy Memory? thy Brain? thy Heart?*
*Whom didſt thou leave thy tongue?* (*for every part*
*Of thee can make a man.*) *What if we finde,*
(*As I'le not ſwear this Age we'nt change her mind*)
*Prelacy* (*though her lands are ſold*) *revive?*
*Or Independency* (*who hopes to thrive*
*No where ſuit's Trump*) *ſhould dare diſpute at length?*
*Where haſt thou left thy Presbyterian ſtrength,*
*With which thou got'ſt the Game, i'th' Iſle of* Wight,
*Where the King cri'd, that* ——Vines *was in the right?*
*When* Eſſex *di'd* (*the Honour of our Nation*)
*Thou gav'ſt him a new life in thy Oration.*
*But when great* Fairfax *to his Fate ſhall yield,*
*Whom haſt thou left*——*to fetch from* Naisby *field*
*Th' Immortal Turf, and dreſſe it with a ſtory,*
*That ſhall perpetuate his name and glory?*
*Where's thy rich Fancy* (*man?*) *To whom* (*beneath*)
*Did'ſt thou thy lofty and high ſtrain bequeath?*
*Tell us for thy own ſake; for none but he*
*That hath thy wit, can write thy Elegy.*
*Till he be found, let this ſuffice, which I*
*Leave on thy ſtone.*——*Here lies the Miniſtry.*

An expreſſion in Mr. *Vines* Sermon on my Lord of *Eſſex.*

R. Wylde, Miniſter of Aynhoe.

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*In obitum Viri Doctiſſimi, pariter & pientiſſimi,*
RICHARDI VINES,

*Summi Thologi.*

QUæ tenerum (quondam) ſolita eſt, & inutile gramen
Et flores agri, carpere falce levi,

Ro-

Robora, ſublimes CEDROS, VITES q; ſecuri
Fatali, Nunc Mors Improba ſternit humi.
Atque uno (ut miſeros, & per compendia reddat)
Ictu, Stravit totum hoc genus arboreum.
En cui Robur erat QUERCUS, CEDRIq; perennis
Durities, VITIS Lætificæ Bonitas,
Hunc celeri & cæco ſuccidit Vulnere. Caſum
Flebit Poſteritas. Nos ſatis haud fuimus.

In Engliſh thus.

*DEath, that was wont the tender graſſe to mow,*
*And crop with gentle Sithe, the flowers that grow*
*In broidered fields, now fells our ſtouteſt* OAKES,
*Tall* CEDARS, CHOICEST VINES *with fatal ſtroaks;*
*And to compleat our miſery, at one blow*
ALL *theſe in* ONE *fierce Death did overthrow.*
*For Him in whom the* STRENGTH *of* OAKES *did reſt,*
BEAUTY *of* CEDARS, *and of* VINES *the* BEST:
*By a ſwift ſecret ſtroak too, envious Death,*
*Out of our ſacred Grove removed hath.*
*Thus* VINE'S *cut down, and 'cauſe we for his fall*
*Cannot lament enough, our children ſhall.*

M. N.

## *Epitaphium,*

*In Diſputatorem acutiſſimum, Concionatorem fœliciſſimum, Theologum Eximium, Dominum* RICHARDUM VINES.

QUo diſputante Nemo Nervoſior
Et Ἀπλοϊστότερον Strophas ſolvere
Atque ita capiſtrare potis magè.
Quo perorante Nemo facundior,
Doctior aut, Cœlum effundere in Mortalcis
Sinus, aut Mortalia in Cœlum Pectora.
Quo vivente Nemo charior
Aut ſuis, aut Amicis veritatis.
Quo moriente, Ah——

Deſiderantur plurima. Poſuit *Mat. Newcomen.*

## Upon the much *lamented Death* of that eminently accomplished Man of God, Mr. *Richard Vines*, late Pastor of *Lawrence-Jury*, *London*.

Jer. 24. 3. Of *figs two baskets*, and two sorts of *Vines*,
Some *good*, some *bad* I read; unlike their wines.
Deut. 32. 32. *The Vine of Sodom*, poysonous grapes which beares;
The Vine of *Sibmah* bleeding briny teares;
Esa. 16. 8. The *wilde Vine* which the Prophets Pot did taint;
Jer. 48. 32. *An empty Vine*, the foul *self-seeking* Saint;
2 King. 4. 39. A *blasted Vine*, which *unripe fruits* did cast;
Hos. 10. 1. A *soure-grap'd Vine*, unpleasing to the taste;
Job 15. 33. A *bending Vine*, constant to no one side,
Esa. 5. 2. But changing *Lords* and *Faiths* with every tide.
Ezek 17. 6, 7. Such were the *old false prophets*, curst souls
Which poysoned their times with *Hell-brew'd Boules*;
Such Hypocrites; such the Apostate Race;
Ezek. 17. 15. Foul Covenant-breakers. Men of no *heart*, *All-face*.

*None such was this our Vines*. A better kinde
Than those forenam'd you do in Scripture finde.
Jer. 2. 21. *A noble Vine* I meet with, a *Vine choice*;
Gen. 49. 11. A *Vine* whose fruit *made God and man* rejoyce;
Judg. 9. 13. A *fruitful Vine*, best Emblem of *Increase*;
Psal. 128. 3. A *shady Vine*, Ensign of *publick peace*;
1 King. 4. 25. A Vine of *Gods* own *planting*; *Goodly Vine*;
Psal. 80. 15. *Branches* implanted in a *Vine Divine*.
Ezek. 17. 8.
Joh. 15.

*Such was our Vines*, whose noble *fruit*, choice *shade*
The gracious heart and spirit *cheerful* made,
A Branch of the *True Vine*, *ingrafted*, *drest*;
By th' *Fathers* hand *purged*, *made fruitful*, *blest*,
Joh. 15. 1, 2, 5. With many Clusters, full of such rich wine,
As did *Braines*, *Hearts*, and *Lives* of men refine.

Oh *Noble* Plant! Oh Plant of much renown,
Loaden with so much fruit, as well might crown
*A many Ministers*, where such variety
Of Learning, Wisdom, Courage, Grace and Piety
Were manag'd with that skill, and so improved,
As made him *honour'd*, *awed*, *reverend*, *loved*.

Eng-

*England* confider! Thy *Vineyard* faſt declines,
Thy *hedge* is broke, *wall* fallen, thy *choiceſt Vines*
*Tranſplanted are*, now like an *Heath* forlorne
With *ſtones* thou cover'd art, o're-*run* with *thorns*,
Peſter'd with *briars*; the *Beaſt*, *Fox* and *wilde Bore* Eſa. 5.
Do all aſſault thee, and will more and more. Pſal. 80. 13. Cant. 2. 15.
But *look down Lord from Heaven*, and *viſit* thou Pſal. 80. 14.
This *Vineyard* ('tis *thine own*) in danger now;
The *ſtones* and *thornes* pick out; the *hedge* and *wall* Eſa. 5.
Reſtore, *tower* build; but above all
Let thy *eye* be upon it *night* and *day*, Eſa. 27. 3.
Whatever may it hurt chaſe thou away.

## *To the Honourable Memory of Mr.* Richard Vines.

BUt why ſo ſoon, why make ſuch haſte away?
Could'ſt thou not brook a little more delay,
And give ſome warning of ſo ſad a blow,
No private, but a common overthrow?
As when the Fabrick of ſome ſtately Tower
Comes near the period of its fatal hour;
Here ſhrinks a rafter, there a pillar groanes,
And all the parts breath out their farewell moanes,
That ſo ſome juſt and ſeaſonable fear,
May the indwellers for the ſtroke prepare.
And was it thine intent to verifie
What we thought falſe, *that Seraphims may die*?
Sure could they die, juſt ſo they'd loſe their breath,
Nor would they pray againſt a ſudden death:
What was the cauſe thou waſt ſo hurried hence,
Nor with a moments ſtay would death diſpence?
Was it becauſe that reſtleſſe helliſh crew
Did with good Angels their diſpute renew
'Bout *Moſes* body, and th' Archangel choſe
Thee for his Second to confute his foes?
Or did thoſe bleſſed ſpirits, (who uſe to pry

And

And search into the Gospel-mystery)
Come to a riddle, and resolved thus
To send for thee to be their *Oepidus*?
Were it not heathenish to apprehend
Mortals could to a Deity ascend,
I should expound thy sudden change to blisse
A token of thine *Apotheosis*:
As *Romulus*, whereto be deifi'd,
He must to Heaven in a whirlwinde ride.
Or was't because had a more lingring death
Giv'n timely notice of thy passing breath,
Such rivers would have flow'n from mortal eyes,
As might the world with a new flood surprize.
Or else, like *Niobe*, such had been our moan,
That all mankinde had wept into a stone.
But now amazement did our tears suppresse,
And made our grief the more, but danger lesse.
Forraign Geographers did once surmize,
That *England* had three Universities;
*London* was one: but now they'l change their tone;
'Tis now too true, *England* hath lesse by one.
O you *Caligula's*, whose monstrous rage
Could wish that all the *Levites* of this Age
Had but one neck, that so one bloody sword
Might cut off all the conduits of the Word;
Forbear, 'tis done, and here doth bleeding lie
As in a Map all *Englands* Ministry.
You brood of *Munster*, whose prodigious ire
Destines all Libraries unto the fire,
Surcease your barbarous rage: with one span
Here lies the ashes of the *Vatican*.
When *Lambeth*-Sea of Books was to forsake
Its ancient Seat, and a new Chanel take,
Our Senate did espouse those choice remains,
To *Sion*-House, *Cambridge* forbade the banes.
'Twas doubtful where that walking Library
Would fix: both places were resolv'd to try
Their titles, but at last did thus agree

To send it to the University
Upon these termes, they should with *Vines* dispense,
And send him hither for a recompence.
He was transplanted; Thus our common mother
Found one vast Library, and lost another.
Or if you please, you may compound it thus:
They got the shadow, th' substance came to us.
Some blam'd the publick body of the Nation
Because they did not call a Convocation;
They sent for *Vines*, and what need further cost?
In him a whole Assembly was ingrost.
It could not then be said to *Englands* shame
It hath no Synods, for such was thy fame;
That in thy Head as in a Common Hall
They saw, they heard a Council genral.
Some say that *Englands* present Ministry
Is nothing but an Antichristian fry,
Then sure thou was't the Pope, for 'twas confest
Thou hadst all Laws i'th' Cabinet of thy breast.
But peace, my whining Muse, and say no more
Of unknown worth, conceal his hidden store.
Bury the rest, lest mortals too much prize
His sacred reliques, and idolatrize.
Lest other Students, when his parts they hear,
Grow negligent, and sink into despair.
Do but name *Vines*, more need not be exprest,
*Tagus* and *Ganges* will report the rest,
Each echo at the mention of his name
Will be a sounding Trumpet of his fame.
Sure, that at *Uxbridge* will speak his renown
Oftner than the echo at *Pont-charentoon*.

*Mat. Boil. Min. of St. Quern. Lond.*

## On the sudden and unexpected death of that famous and incomparable Preacher of the Gospel, Mr. *Richard Vines*.

I'me pleas'd much more to see a *Vine*, though weak,
Laden with clusters, and its branches break,
With weight of Grapes, than veiw a sturdy tree,
Barren, though standing to eternity.
A knife that cuts the sheath I'le rather chuse,
Though 't wear apace, than that's not fit for use.
A brave man's gone, but this shall be my strife,
Just so to live, though so I end my life.
My Fancy runs too flat; for every line
Should yield a flavour of the sprightly Vine;
I would not drop a crabby tear on's Herse,
Eager devotion martyrs him in verse.
Yet farewel mirth, just reason for complaint,
When *Vines* are dead, no wonder if we faint;
Nothing but Cypresse pensive heads shall dresse,
The *Vineyard* is become a wildernesse.
Soure grapes there are, I know, in every hedge,
But he who eats them sets his teeth on edge.
Thy grapes were ripe (pure soul) so that the Presse
Was needlesse, since the streams of happinesse
Ran from thee freely, and thou didst distill
The blessed dictates of thy Makers Will.
For souls inflam'd with lust; Thy Art divine
Afforded water when they long'd for wine,
And where a soul lay prostrate with despair
Thy wine prov'd *Aqua vitæ*, cordial, rare:
Milk unto babes, strong meat to manly stature,
Thy doctrine sympathiz'd with every nature.
Thus the *Vine* flourish'd, till a sovereign fate
In Paradise did it innoculate.

*S. Jacombe, Mary Woolneth Lombardstreet.*

## Upon the never enough to be lamented Death of the learned Mr. *Richard Vines*.

AMong the throng of Mourners who do come
To wait upon the learned *Vines* his tombe;
Make room (I pray) for one, who with lame verſe
Can only crawle to offer at his Herſe.
My muſe (like *Cræſus* ſon) was laſt tongue-ti'd,
And had ne're ſpoke, had not his father di'd.
Let her but groan to eaſe her heart, and then
She ſhall give over, and be dumb agen.
Oh you his people, let your ſorrows ſwell
To floods of tears, which to'th' world may tell
Your loſſe, and when y'have wept your eyes quite dry,
Let him be wept by your poſterity.

How have we angred Heaven? what ugly ſin
Hath in this wretched City harbour'd been?
What whoredoms, murders, and Heaven-daring crimes
Have broken out in theſe debauched times?
That we ſhould live to ſee the angry hand
Of God ſtretch't out againſt our Church and Land.
Breaking our pillars down with furious haſte,
Laying our well compact foundations waſte.

Powerful *Whitaker*, whoſe inceſſant cries
Did reach the Heavens, and laid ſiege to th' skies.
Reverend *Gataker*, whoſe unfathom'd brain
Did all the Arts and Sciences contain.
Laborious *Robinſon*, whoſe care and pain
Was for immortal ſouls, not wealth or gain.
Stout-hearted *Love*, who durſt defie the axe,
When others yielded like the melting wax;
Theſe are no more, and to compleat our wo,
Eloquent *Vines* ſtoops to deaths fatal blow.
Have patience (Gentlemen) and tithes abhor'd
Will lapſed be unto the preſent * Lord.

*The Patron.

You need not beat your braines now to lay waſte

Our pious Clergy; See, with ſpeed they haſte
To get into their Ark, before the cloud
(That gathers thick) poure down in ſhowers of blood.
If thus our glorious Lights waſte and expire,
For all our new ones we may ſink i'th' mire
Of damn'd Apoſtacy, that horrid crime
Which threatens ruine to our preſent time.
Oh for an *Atlas* to uphold the Sphear
Of our reeling Church, which frighted ſhakes with fear.
I could my ſelf turn Seeker, (but 'tis vain)
Another ſturdy reſolute *Vines* to gain;
He whoſe undaunted courage did contend
With blaſphemies and errours to his end.
No armed vice, or wickedneſſe in buff,
No ſcarlet ſinners gown, or chain, or ruff,
Could fright him to baſe ſilence, no ſweet bait
With a hook in it, but he ſcorn'd it ſtrait.
Rather than ſwear, that which his ſoul did dread,
He loſt his Headſhip——would have loſt his Head.

When *England's Eſſex* fell, our Nations glory;
Who but Seraphick *Vines*, muſt tell his ſtory?
The drooping State that did attend his fall,
When Lords and Commons wept his Funerall;
The mourning drum, the Lance and Enſignes trail'd,
The robes of honour all in Sables vail'd
Did but affect the eye, 'twas only he,
Who tun'd our hearts into ſad melody:
His tongue and pen eterniz'd *Eſſex* more,
Than all the Trophies which his tombe then wore;
And this will ſound our learned *Vines* his praiſe,
Louder than riming, or our crackling bayes.

*Thomas Playre*, Gent.

FINIS.